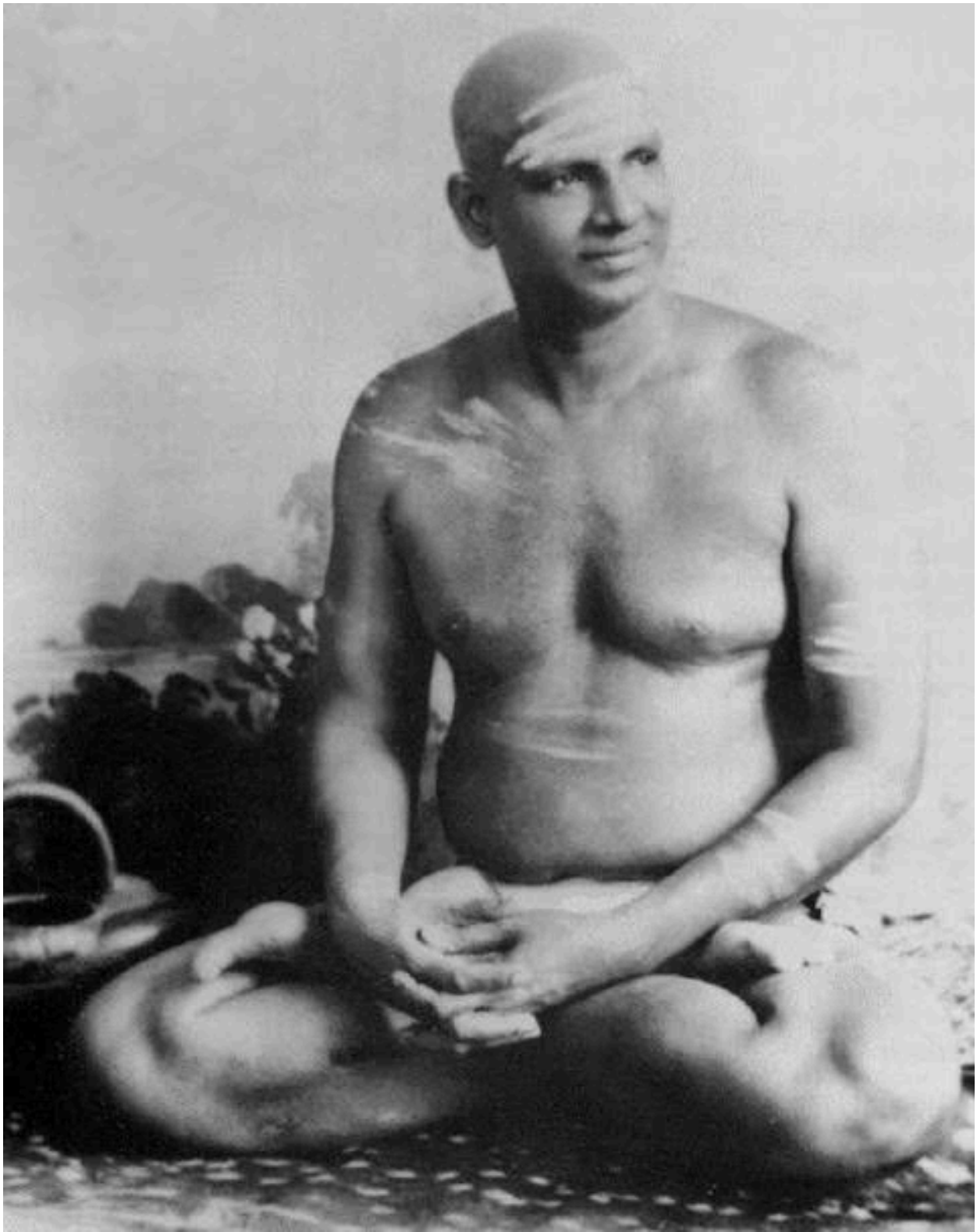




THE BHAGAVAD GITA



*Text, Word-to-word Meaning, Translation
and Commentary by
Swami Sivananda*

THE BHAGAVAD GITA

TEXT, WORD-TO-WORD MEANING, TRANSLATION AND COMMENTARY

BY

SRI SWAMI SIVANANDA

Published by

THE DIVINE LIFE SOCIETY P.O. SHIVANANDANAGAR-249 192

Distt. Tehri-Garhwal, Uttarakhand, Himalayas, India

www.sivanandaonline.org, www.dishq.org

First Edition 1939

Nineteenth Edition: 2023

[3,000Copies]

The Divine LifeTrust Society

ISBN 81-7052-000-2

ES13

PRICE: ₹ 500/-

Published by Swami Padmanabhananda for

The Divine Life Society, Shivanandanagar, and printed

By him at the Yoga-Vedanta Forest Academy Press, P.O. Shivanandanagar, Distt. Tehri-Garhwal,
Uttarakhand, Himalayas, India

For online orders and catalogue visit: dlsbooks.org

Dedicated
to
Bhagavan Vyasa
and
Lord Krishna
Avatara of Lord Vishnu
Flute-Bearer of Vrindavana
Joy of Devaki, Beloved of Radha
Redeemer of the Fallen
Friend of Arjuna
The Ideal of the Devotees

Contents

PREFACE.....	8
THE UNIVERSAL PRAYER	9
PRAYER TO BHAGAVAN VYASA	10
PRAYER TO THE GURU	10
PRAYER TO LORD SRI KRISHNA	11
INTRODUCTION	13
GLORY OF THE GITA	13
GUIDE FOR STUDY	15
HARMONY IN THE GITA	15
THE TWO WAYS.....	17
RECONCILIATION OF THE PATHS.....	17
ESSENCE OF THE GITA	18
IN DEFENCE	20
SOLUTION FOR CONFLICTING VERSES	22
EPILOGUE	23
श्रीगीतामाहात्म्यम्.....	25
श्रीगीताकरादिन्यासः	30
श्रीगीताध्यानम्.....	31
THE YOGA OF THE DESPONDENCY OF ARJUNA	37
SANKHYA YOGA	50
THE YOGA OF ACTION	79
THE YOGA OF THE DIVISION OF WISDOM	97
THE YOGA OF RENUNCIATION OF ACTION	116
THE YOGA OF MEDITATION	129
THE YOGA OF WISDOM AND REALISATION	155
THE YOGA OF THE IMPERISHABLE BRAHMAN	170
THE YOGA OF THE KINGLY SCIENCE AND THE KINGLY SECRET	187
THE YOGA OF THE DIVINE GLORIES	209
THE YOGA OF THE VISION OF THE COSMIC FORM	231
THE YOGA OF DEVOTION	257
THE YOGA OF THE DISTINCTION BETWEEN THE FIELD AND THE KNOWER OF THE FIELD	270
THE YOGA OF THE DIVISION OF THE THREE GUNAS	299

THE YOGA OF THE SUPREME SPIRIT	316
THE YOGA OF THE DIVISION BETWEEN THE DIVINE AND THE DEMONIAL	334
THE YOGA OF THE DIVISION OF THE THREEFOLD FAITH	353
THE YOGA OF LIGATION BY RENUNCIATION	373
APPENDICES	419
1. THE LORD'S COMMANDMENTS IN THE GITA.....	419
2. TO AID REMEMBRANCE	424
3. ॥ सप्तश्लोकी गीता ॥	426
4. ॥ एकश्लोकी गीता ॥	426
5. PRATIJNA GITA	426
6. GITA-ANUSHTHANA	428
आरती	433
SRI SWAMI SIVANANDA	434

ॐ 15th January 1946

Friends, Gita embodies in itself a solution to the immediately pressing problems of man and carries a wonderful message of encouragement, hope, cheer and consolation. It is a direct appeal to divinise the entire nature of man. My little book of 700 verses is a constant companion for every man. It finds a place in the pocket of every man. It gives man a positive promise of salvation and makes him fearless. Therein lies the supreme value of Gita.

Sivananda

PREFACE

The Bhagavad Gita has been acclaimed to be a gospel of life. It has been translated into almost all the languages and has drawn the attention of scholars, saints and mystics, the world over. The importance of the Bhagavad Gita is in its offering satisfactory solutions to the problems that beset mankind of all times. His Holiness Sri Swami Sivanandaji Maharaj is one of the great exponents of the philosophy, religion and the technique of the Bhagavad Gita system, and his commentary is regarded as one of the most authoritative expositions available.

This work originally appeared, in the early days of the Divine Life Society, as a series in six parts, published separately, which, later on, was combined into a single volume and released for the benefit of the students of Yoga. Having passed through several editions, it is now once again being made available to the public, after it ran out of print some time ago. It has been our endeavour to bring out this edition in as neat a form as possible, which, we are confident, will meet the demands of students as well as the public in general, in an appreciable manner.

THE DIVINE LIFE SOCIETY

THE UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love!

Salutations and prostrations unto Thee.

Thou art Satchidananda.

Thou art Omnipresent, Omnipotent and Omniscient.

Thou art the Indweller of all beings.

Grant us an understanding heart,

Equal vision, balanced mind,

Faith, devotion and wisdom.

Grant us inner spiritual strength

To resist temptations and to control the mind.

Free us from egoism, lust, greed, hatred, anger and jealousy.

Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.

Let us serve Thee in all these names and forms.

Let us ever remember Thee.

Let us ever sing Thy glories.

Let Thy Name be ever on our lips.

Let us abide in Thee for ever and ever.

Swami Sivananda

PRAYER TO BHAGAVAN VYASA

नमोऽसुतु ते व्यास दिशालबुद्धे फुल्लारदिन्दायतपत्रनेत्र।

येन त्वया भारततैलपूर्णःप्रज्वादलतोज्ञानमयःप्रीपः ॥

Salutations to Thee, O Vyasa, of broad intellect, with eyes large like the petals of full-blown lotus, by whom the lamp of knowledge, filled with the oil of the Mahabharata, has been lighted.

PRAYER TO THE GURU

गुरुर्ब्रह्मा गुरुदिण्डुगुणारि महेश्वरः। गुरुःसाक्षात्परं ब्रह्मतस्यै श्रीगुरिनमः॥

Guru is the Creator (Brahma); Guru is the Preserver (Vishnu); Guru is the Destroyer (Mahesvara); Guru is verily the Supreme Absolute. Prostration to That Guru.

ध्यानमूलंगुरो मूढतणः पूजामूलंगुरोऽपिम् ।

मन्त्रमूलंगुरो णि क्यं मोक्षमूलंगुरोऽकृपा ॥

The Guru's Form is the root of meditation; the Guru's Feet are the root of worship; the Guru's Word is the root of Mantra; the Guru's Grace is the root of Liberation.

PRAYER TO LORD SRI KRISHNA

कृष्णाय िासिय िेकीनन्दनायच। नन्दगोपकुमाराय गोदिन्दायनमोनमः॥

Prostration, again and again, to Lord Sri Krishna, the son of Vasudeva, the delighter of Devaki, the darling of Nandagopa, the protector of the cows.

Krishna! Thou art my sweet companion now. Thou hast a soft corner for me in Thy heart. Teach me now the mysteries of Thy divine play (Lilas) and the secrets of Vedanta. Thou sayest in the Gita: "I am the Vedantakrit and the Vedavit (the author of Vedanta and the knower of the Vedas)." Thou art my best teacher. Explain to me the intricate problems of Vedanta. Give me easy lessons. Kindly explain: why did Sukadeva, a Brahman who was absorbed in Brahman (established in Advaita-Samadhi or the highest non-dual state), teach the Bhagavat to Parikshit? What are the differences in the experiences of a Bhakta who enjoys Sayujya state (of union with his God), of a Yogi who is established in Asamprajnata-Samadhi (the highest superconscious state) and of a Jnani who has Advaita-Avastharupa-Samadhi (a state in which he is firmly established in Oneness or Brahman)? What is the real difference between Jivanmukti (liberation while living) and Videhamukti (disembodied liberation), Turiya (transcendent state) and Turiyatita (beyond the Turiya), Kshara-Purusha (mutable Person), Akshara-Purusha (imperishable Person), and Purushottama (Supreme Person)?

Let me be frank with Thee, O Krishna, because Thou art the indweller of my heart, the witness of my mind, and the Lord of my Prana (life-breath). I cannot hide anything from Thee, because Thou directly witnessest all the thoughts that emanate from my mind. I have no fear of Thee. Thou art my friend now. Treat me as Thou didst treat Arjuna. I shall sing and dance. You can play on the flute. Let us eat butter and sugar-candy together. Let us sing. Teach me the Gita. Let me hear it directly from Thy lips once more.

O Thou invisible One! O adorable and supreme One! Thou permeatest and penetratest this vast universe from the unlimited space down to the tiny blade of grass at my feet. Thou art the basis of all these names and forms. Thou art the apple of my eye, and the Prema (divine love) of my heart, the very life of my life, the very soul of my soul, the illuminator of my intellect and senses, the sweet Anahata (mystic) music of my heart, and the substance of my physical, mental and causal frames.

I recognise Thee alone as the mighty ruler of this universe and the inner controller of my three bodies. I prostrate myself again and again before Thee, my Lord! Thou art my sole refuge. I trust Thee alone, O ocean of mercy and love! Elevate! Enlighten! Guide! Protect! Remove the obstacles from my spiritual path. Remove Avidya or the veil of ignorance. O Thou Jagadguru! I cannot bear any longer, even for a second, the miseries of this body, this life and this Samsara. Meet me quickly. O Prabho! I am pining, I am melting. Listen, listen, listen to my fervent, Antarika (innermost) prayer. Do not be cruel, my Lord. Thou art Dinabandhu (friend of the afflicted). Thou art Adhama-Uddharaka (one who raises the down-trodden). Thou art Patitapavana (purifier of the fallen).

O Magnificent Lord of love and compassion! O fountainhead of bliss and knowledge! Thou art the eye of our eyes, the ear of our ears, the Prana of our Pranas, the mind of our minds, and the soul of our souls.

Thou art the unseen seer, the unheard hearer, the unthought thinker and the unknown knower. Pray, deliver us from all temptations. Give us light, purity and knowledge.

O Prabho, Prananatha (Lord of my Prana), Vibhu-Visvanatha (all-pervading Lord of the universe)! Accept our prayer. Guide us. Lift us from the mire of Samsara. Enlighten us. Protect us. Thee alone we adore, Thee alone we worship, on Thee alone we meditate, in Thee alone we have taken refuge.

INTRODUCTION

GLORY OF THE GITA

The Bhagavad Gita is a dialogue between Lord Krishna and Arjuna, narrated in the Bhishma-Parva of the Mahabharata. It comprises eighteen chapters of a total of 700 Sanskrit verses. Considerable matter has been condensed and compressed within these verses. On the battlefield of Kurukshetra, Lord Krishna, during the course of His most interesting and instructive talk with Arjuna, revealed the profound, sublime and soul-stirring spiritual truths, and expounded to him the rare secrets of Yoga, Vedanta, Bhakti and Karma. All the teachings of Lord Krishna were subsequently recorded as the Song Celestial or the Bhagavad Gita by Sri Bhagavan Vyasa for the benefit of humanity at large. The world is under a great debt of gratitude to Sri Vyasa who has presented this Celestial Song to humanity for their daily conduct in life, spiritual uplift and Self-realisation. Only those who are self-controlled and are endowed with faith can reap the full benefit of the Gita, which is the Science of the Soul.

The Gita Jayanti day or the birthday of the Bhagavad Gita is celebrated throughout India by all the admirers and lovers of this unique book on the 11th day (Ekadasi) of the bright half of the Margasirsha month according to the Hindu almanac. It was the day on which this scripture was revealed to the world by Sanjaya.

In the whole world-literature there is no book so elevating and so inspiring as the Gita. The Gita expounds very lucidly the cardinal principles or the fundamentals of the Hindu religion and the Hindu Dharma. It is the source of all wisdom. It is your great guide. It is your supreme teacher. It is an inexhaustible spiritual treasure. It is a fountain of bliss. It is an ocean of knowledge. It is full of divine splendour and grandeur.

The Gita is the cream of the Vedas. It is the essence of the Upanishads. It is the universal scripture for all people of all temperaments and for all times. It is a wonderful book with sublime thoughts and practical instructions on Yoga, devotion, Vedanta and action. It is a marvellous book, profound in thoughts and sublime in heights of vision. It gives peace and solace to the souls who are afflicted by the three fires (Taapas) of this mortal world (Samsara), viz., Adhyatmika (afflictions caused by one's own body), Adhibhautika (those caused by beings around one), and Adhidaivika (those caused by the gods).

The Bhagavad Gita contains the divine nectar. It is the Chintamani, Kalpataru and Kamadhenu (wish-fulfilling gem, tree and cow respectively). You can milk out anything from it. It is a book of eternity. It is not a catch-penny book which has a life like that of a mushroom. The Gita has been my constant companion of life. It is a vade mecum for all. Peace, Bliss, Ananda, Happiness, Wisdom, Atman, Brahman, Purusha, Dhama, Nirvana, Param Padam, Gita are all only synonymous terms.

The Gita is a boundless ocean of nectar. It is an immortal celestial fruit of the tree of the Upanishads. In this unique book, you will find an unbiased exposition of the philosophy of action, devotion and knowledge, and a wonderful synthesis. The Bhagavad Gita is a rare and splendid flower that wafts its sweet aroma throughout the world. All the Upanishads represent the cows. Sri Krishna is the milker of the Upanishad-cows; Partha (Arjuna) is t'e calf who first tasted that milk of wisdom of the Self, which was milked by the Divine Cowherd, Sri Krishna, for the benefit of Arjuna and all humanity, as the Bhagavad Gita. It helps to solve not only Arjuna's problems and doubts, but also the world problems and

the problems and doubts of every individual. Glory to Lord Krishna, the friend of the cowherds of Gokula, the Joy of Devaki! He who drinks the nectar of the Gita through purification of the heart and meditation, attains immortality, eternal bliss, everlasting peace and perennial joy.

Just as the dark, unfathomed depths of the ocean contain most precious pearls, so also the Gita contains spiritual gems of incalculable value. You will have to dive deep into the depths of the ocean of the Gita with sincere attitude of reverence and faith. Only then will you be able to collect the spiritual pearls of the Gita. Only then will you be able to comprehend the profound and subtle teachings of the Gita.

The Gita is a unique book for all ages. It is a book that comes under the category of Prasthanatraya, the authoritative books of the Hindu religion. The Gita is the Immortal Song of the Soul, which bespeaks of the glory of life. The instructions that are inculcated by Lord Krishna are for the whole world. It is a standard book on Yoga for all. The language is as simple as it could be. Even a man who has an elementary knowledge of Sanskrit can go through the book. It deals with the four Yogas, viz., Karma Yoga, Bhakti Yoga, Raja Yoga and Jnana Yoga.

There are countless commentaries on the Gita at the present day. A volume can be written on each verse. A busy man with Karmic tendencies will be benefited by the commentary of Sri Bala Gangadhar Tilak (Gita Rahasya), a man of devotion by studying Sridhara's commentary, and a man of reason by Sri Sankara's is.

There are now hundreds of commentaries on this wonderful book. The Gita is like an ocean. Sri Sankara, Sri Ramanuja and Sri Madhva have given their own interpretations of the Gita and established their own philosophy. Anyone can dive deep into this ocean of the Gita, bring out the most precious pearls of divine knowledge and give his own interpretation. Glory to the Gita! Glory to the Lord of the Gita!

The teachings of the Gita are broad, universal and sublime. Its teachings do not belong to any cult, sect, creed, particular age, place or country. They are meant for the people of the whole world at large. The teachings are based on the Upanishads, the ancient wisdom of the seers (Rishis) and sages. It teaches a method which is within the reach of all. It has a message for the solace, peace, freedom, salvation and perfection of all human beings.

The Gita is like the lake Manasasarovara for the Parama- hamsas (monks and renunciates) and thirsting aspirants to sport in. It is the ocean of bliss in which the seekers of Truth swim with joy and ecstasy. If the philosopher's stone touches a piece of iron even at one point, the whole of it is transformed into gold. Even so, if you live in the spirit of even one verse, you will doubtless be transmuted into divinity.

Study of the Gita alone is sufficient for the purpose of daily Svadhyaya (scriptural study). You will find a solution here for all your doubts. The more you study with devotion and faith, the more you will get deeper knowledge, penetrative insight and clear right thinking. Even if you live in the spirit of one verse of the Gita, all your miseries will come to an end and you will attain the goal of life-Immortality and Eternal Peace.

The Gita is a gospel for the whole world. It is meant for the generality of mankind. It was given over five thousand years ago on the battlefield of Kurukshetra, by Lord Krishna to Arjuna.

None but the Lord can bring out such an unprecedented and marvellous book which gives peace to the readers, which helps and guides them in the attainment of Supreme Bliss, which has survived up to this time. This itself proves clearly that God exists, that God is an embodiment of knowledge and that one can attain perfection or liberation by realising God alone.

The whole world is a big battlefield. The real Kurukshetra is within you. The battle of Mahabharata is still raging within you. Ignorance (Avidya) is Dhritarashtra. The individual soul is Arjuna. The Indweller Who dwells in your heart is Lord Krishna, the charioteer. The body is your chariot. The senses (Indriyas) are the horses. The mind, egoism, senses, Samskaras (mental impressions), Vasanas (latent tendencies), cravings, Raga-Dvesha (likes and dislikes), lust, jealousy, greed, pride and hypocrisy are your dire enemies.

GUIDE FOR STUDY

As the Gita contains subtle and profound teachings, you should study the Gita under a qualified teacher—a Brahma-Nishtha Guru (a preceptor who is established in the Absolute), with great and intense faith, single-minded devotion and purity. Only then will the truths of the Gita be revealed unto you like the fruit on the palm of your hand. Good commentaries like those of Swami Madhusudana Sarasvati, Swami Sankarananda, and Sri Sankara, written by sages of Self-realisation, will be of immense help to you.

Worldly-minded people, however intellectual they may be, cannot grasp the essential teachings of the Gita. They will enter into unnecessary discussions and useless debates. They will cavil and carp at the teachings. Ignorant people only say: “There is no intimate connection between the verses. They are thrown together in a disorderly manner. There is a great deal of repetition.” If they study the Gita with reverence and faith under a qualified teacher. All their doubts will vanish. They will realise that there is a close connection between the verses in all the chapters. Repetitions in the Gita and the Upanishads are useful repetitions. They are calculated to create a deep and indelible impression on the minds of the aspirants.

Lord Krishna speaks from different levels of consciousness. In the Gita, the term “Avyakta” sometimes refers to Mulaprakriti (primordial Nature), sometimes also to Para Brahman (the Absolute). Therefore, the help of a teacher is necessary if you wish to know the right significance of the verses. In the Kathopanishad, the term ‘brick’ is used to denote the Devata (god). In Hatha Yoga it is said: “At the junction of the rivers Ganga and Yamuna, there is a young virgin.” The esoteric meaning is: “There is the Sushumna- Nadi between the Ida and the Pingala.” You cannot understand the real meaning of these terms without the help of a Master. Even so, you cannot rightly comprehend the meaning of the verses of the Gita without the help of a teacher. Otherwise, you will be like the man who brought a horse before one who asked for “Saindhava”, when he was taking his food. “Saindhava” means “salt” as well as “horse”!

HARMONY IN THE GITA

Man is a composite of three fundamental factors, viz., cognition, feeling and will. There are people with three kinds of temperaments, viz., the active temperament, the emotional temperament and the rational temperament. So, there are the three Yogas, viz., Jnana Yoga for the man of enquiry and self-

analysis or rational temperament, Bhakti Yoga for the man of emotional temperament, and Karma Yoga for the man of active temperament. One Yoga is as efficacious as the other.

The Gita formulates the theory of the three Margas (paths), viz., the Jnana Marga, the Bhakti Marga and the Karma Marga. According to the teaching of the Gita, there is no conflict among the three. The Gita harmonises wonderfully the philosophy of action, devotion and knowledge. All the three must be harmoniously blended if you wish to attain perfection. You should have the head of Sri Sankara, the heart of Lord Buddha and the hand of Raja Janaka. The three horses of this body-chariot-action, emotion and intellect-should work in perfect harmony. Only then will this body-chariot move smoothly and you can reach the destination safely and quickly. Only then can you rejoice in the Self within. Only then can you sing the song of Soham (I am He).

Only then can you be in tune with the Infinite. Only then can you hear the soundless voice of the soul and enjoy the sweet internal music of the Self.

The central teaching of the Gita is the attainment of the final beatitude of life or perfection or freedom (Moksha) by doing the duties of life or one's Svadharma. The Lord says to Arjuna: "Therefore without attachment, do thou always perform action which should be done; for by performing action without attachment man reaches the Supreme."

The Gita is divided into three sections, illustrative of the three terms of the Mahavakya or the Great Sentence of the Sama Veda, Tat-Tvam-Asi, (That thou art). In accordance with this view, the first six chapters deal with the path of action or Karma Yoga and the nature of "thou" or the Tvam-Pada. The next six chapters explain the path of devotion or Bhakti Yoga and the nature of "That", Tat-Pada. The last six chapters treat of the path of knowledge or Jnana Yoga and the nature of the term "art" or Asi-Pada which establishes the identity of the individual and the Supreme Soul, Jiva-Brahma-Aikya.

The eighteen chapters of the Gita are not woven in a disconnected or discordant manner. There is an intimate relationship or vital connection between one chapter and another. Arjuna became very despondent and the teachings of the second chapter which bespeak of the immortality of the Soul, opened his eyes and gave him strength and courage. Arjuna then understood the technique of Karma Yoga and renunciation of the fruits of actions. Then he learnt the methods to control the senses and the mind and to practise concentration and meditation. Then Lord Krishna gave a description of His various Vibhutis (manifestations) in order to prepare him for the vision of the Cosmic Form or Visvarupa-Darsana. Then Arjuna experienced the magnificent Cosmic Vision. Then he understood the nature of a Jivanmukta or Bhagavata. Then he had knowledge of the field and the knower of the three Gunas and the Purushottama. Then he had knowledge of the divine attributes and the three kinds of faith, and the essence of Sannyasa Yoga in the end. Just as a student is coached up in the university, so also Arjuna was coached up by Lord Krishna for the attainment of knowledge of the Self in the Adhyatmic (spiritual) University. Arjuna had various kinds of doubts. Lord Krishna cleared his doubts one by one. He pushed Arjuna up the ladder of Yoga from one rung to another. Ultimately Arjuna placed his foot on the highest rung of the ladder, attained knowledge of the Self, and then exclaimed in joy: "O my Lord! My delusion has been destroyed. I have attained knowledge through Thy Grace. I am firm now. My doubts have now vanished in toto. I will act according to Thy word."

You can become a Jivanmukta by annihilating the ego, and the two currents of Raga (likes) and Dvesha (dislikes). You can become a liberated sage by annihilating the desires and cravings and by destroying

the residual potencies (Samskaras) and Sankalpas (desireful thoughts). You can thus rest in your own Satchidananda-Svarupa (essential nature as Existence-Knowledge- Bliss Absolute) and still you can be active in the affairs of the world like Raja Janaka. You will not be bound by Karmas. You will not be tainted by the actions, because the idea of doership has been destroyed by the attainment of knowledge of the Self or Brahma-Jnana. This is the keynote of the Gita.

THE TWO WAYS

The seers of the Upanishads emphatically declare that the real man is the all-pervading, immortal Soul which is the substratum of this body, mind and world, which is behind the five sheaths, viz., the food sheath, the vital sheath, the mental sheath, the intellectual sheath and the blissful sheath.

The goal of life is the direct cognition or realisation of this self-luminous Self which is hidden in this body like fire in wood, and butter in milk. This Self (Atman) is the inner ruler or Antaryamin. He is the unseen governor or hidden proprietor of this house, the body.

Real religion is the attainment of this transcendental, supreme, undying, undecaying Tattva or principle through constant and profound meditation. Real life is life in the eternal Atman or Soul. True life is identification with this Supreme Soul which exists in the past, present and future, which has neither beginning, middle nor end, which has neither parts nor limbs, which is neither subtle nor gross.

The Rishis of yore attained this mysterious and marvellous Atman through the eye of intuition or the divine inner third eye (Jnanachakshus) and then explained things of this world in the light of their knowledge of the Self. This is the direct method of Self-realisation.

You can ascend the summit of the hill of knowledge of the Self through science, art, Nature, music, etc. This is the indirect method. From the effect you go to the cause and ultimately reach the causeless Cause or Para Brahman or the ultimate, transcendental Truth. Our Western scientists will be groping in utter darkness if their purpose is only to invent some things for our physical comforts or convenient living. The goal of science is to find out the one ultimate Truth which is the substratum of the atoms, molecules, electrons, energy, motion and all physical and mental phenomena and all the laws of Nature through enquiry, observation, analysis, investigation and study of the laws of Nature. A real scientist is only a Vedantin. His mode of approach to the Truth only is different. The scientist who was saying previously: "There is nothing beyond this world", proclaims now: "The more I know of the phenomena, the more I am puzzled. Intellect is finite and cold. Behind these changing phenomena, there is the unchanging Noumenon. Behind the rotating dynamic electrons, there is the static, motionless something: or something beyond the intellect and the world." The Brahman of the Upanishads is the Atman of the Vedantins, Who is the Lord of these laws of Nature. "My method of approach is a posteriori method, from the effect to the cause. The Vedantins' method is the a priori method, from the cause to the effect. The goal is the same."

RECONCILIATION OF THE PATHS

In the Vishnu Purana, Bhagavan Vishnu is highly eulogised and a secondary place is given to Lord Siva. In the Siva Purana, Lord Siva is immensely praised and a secondary place is given to Lord Hari. In Devi Bhagavatam, Devi is highly praised and a secondary place is given to Lord Siva and Lord Hari. This is done in order to create intense and unswerving faith in the aspirant for his Ishta Devata or favourite deity.

Siva, Hari and Devi are one. They are different aspects of the Lord. It is simply absurd if you believe that Siva is inferior to Hari or Hari is inferior to Siva.

Even so, in one place Lord Krishna praises Karma Yoga. "Karmasannyasat karmayogo visishyate-Yoga of action is better verily than renunciation of action." (Chapter V. 2). In another place He praises Yoga. "The Yogi is greater than the ascetic; he is thought to be even greater than the wise; the Yogi is greater than the man of action; therefore, become thou a Yogi, O Arjuna." (Chapter VI. 46). In another place, the Lord praises Bhakti Yoga. "He, the Highest Spirit, O Partha, may be reached by unswerving devotion to Him alone." (Chapter VIII. 22). In another place, He praises Jnana Yoga. "Noble are all these, but I hold the wise as verily Myself; he, self-united, is fixed on Me, the highest path." (Chapter VII. 18)

A neophyte will be confused when he comes across these verses. But there is no room for any confusion if you think deeply. Lord Krishna has praised each Yoga in order to create interest in the aspirant in his particular Marga or path. You must remember that the Gita is a book for the people of the world at large. It was not meant for Arjuna alone. Each Yoga is as efficacious and potent as the other.

ESSENCE OF THE GITA

The Gita emphasises again and again that one should cultivate an attitude of non-attachment or detachment. It urges repeatedly that one should live in the world like the lotus-leaf, which is unaffected by water. He who acts placing all actions in the Eternal, abandoning attachment, is as unaffected by sin as a lotus-leaf by water-Padmapatramivambhasa. (Chapter V. 10)

Attachment is due to Moha. Attachment is the offspring of the quality of Rajas. Non-attachment is born of Sattva. Attachment is an Asuri-Sampat, demoniacal quality. Non-attachment is a Daivi-Sampat, divine attribute. Attachment is born of ignorance, selfishness and passion. Attachment brings death. Non-attachment is wisdom. Non-attachment brings freedom. Practice of detachment is a rigorous discipline indeed. You will have to practise it again and again. You may tumble down like a baby who is just learning to walk, but you will have to rise up again with a smile and a cheerful heart. Failures are not stumbling blocks, but stepping-stones to success. Try to dwell always in your own Self. Abide in your own Self. Abide in your centre. Think of the Self constantly. All attachments will die automatically. Attachment to God or Atman is a potent antidote to annihilate all worldly attachments. He who has no attachment can really love others. He has pure love or divine Prema. Therefore, without attachment, constantly perform action which is duty, for, by performing actions without attachment, man verily reacheth the Supreme. (Chapter III. 19)

The thirteenth, fourteenth and fifteenth discourses deal with Jnana Yoga. He who has knowledge of Prakriti and Purusha (Nature and God), the three Gunas (qualities of Nature) and their operation, and of the wonderful tree of Maya (illusory power) or the Samsara-Vriksha, can transcend the Prakriti and the Gunas, and cut this marvellous, deep-rooted tree with the sword of wisdom of the Self or the axe of dispassion, and attain Atma-Sakshatkara or direct Self-realisation which releases him from the round of births and deaths. The fifteenth discourse is a soul-elevating one. It contains the essence of Vedanta. He who rightly understands this discourse will soon attain Moksha or the imperishable Seat of Brahman. Get by heart the twenty verses and repeat them before you take your food. All Sannyasins repeat them before they take food.

The eighteenth chapter must be studied again and again. It contains the quintessence of the whole Gita Sastra. It is the supreme pinnacle on the magnificent hill of the knowledge of the Gita. It is the crowning jewel in the priceless necklace and in it is condensed the substance of those teachings found in the first seventeen chapters.

Constant remembrance and practice of the teachings of verses 19, 20, 23, and 24 of chapter II will confer on you Immortality and will remove fear and Dehadhyasa (identification of the Self with the body).

Constant remembrance and practice of the teachings of verse 22 of chapter V: Ye hi samsparsaja bhogah....., verse 8 of chapter XIII: Indriyartheshu vairagyam..... and verse 38 of chapter XVIII: Vishayendriya samyogat.. will induce dispassion (Vairagya).

Life in the spirit of verses II. 71, and IV. 39, will give you supreme peace. Verses V. 27, 28, VI. 11 to 14, and 26, VIII. 8, 12, 13 and 14, IX. 34, XII. 8 to 10, XVIII. 51 to 53, deal with Yoga Sadhana or spiritual practice for Self-realisation. The philosophy of the Gita begins from verse II. 11. Verse XVIII. 66 is the most important one in the Gita: "Abandoning all duties, come unto Me alone for shelter; sorrow not; I will liberate thee from all sins." Arjuna asks Lord Krishna: "My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee: tell me decisively what is good for me. I am Thy disciple. Instruct me who has taken refuge in Thee." (Chapter II. 17) Lord Krishna gives His answer to this question of Arjuna in verse XVIII. 66. The essence of the whole Gita is contained in verses 65 and 66 of chapter XVIII.

Verse 65 of chapter XVIII contains the essence of Navavidha-Bhakti or the nine modes of devotion. Here is the Sadhana for perfect control of thoughts. By fixing the mind again and again on the Lord, all worldly thoughts die by themselves. Bhakti Yoga can hardly be separated from Raja Yoga. There is a blending of these two Yogas. Patanjali Maharshi says that Samadhi can be attained through devotion unto the Lord: Isvara- pranidhanadva, or by self-surrender to the Lord. Self-surrender to the Lord is an important item in the Kriya Yoga and Niyama of Raja Yoga. Manmana Bhava is merging the mind. It is a Raja Yoga Sadhana. It is difficult to say where Bhakti Yoga ends and where Raja Yoga begins. Raja Yoga is the fulfilment of Bhakti Yoga. There is no hard and fast rule or line of demarcation between Bhakti Yoga and Raja Yoga. A Raja Yogi is also a Bhakta. A devotee is also a Raja Yogi. There is difference only in name. Lord Krishna gives His word of assurance to Arjuna to encourage him as he is in a despondent and confused state of mind by saying: "Thou shalt come even to Me. I pledge thee My Truth (word); thou art dear to Me." Follow these instructions. He who has practised these four vital instructions will be able to effect unconditioned, unreserved self-surrender.

The next verse contains the essence of self-surrender. The Advaita Vedantin explains the verse thus: "Give up the notion that you are an individual soul. You will attain liberation. You will become a Jivanmukta (a sage liberated while living)." An Acharya (teacher) of the Bhakti cult explains it thus: "Surrender the fruits of all actions and the actions themselves at the Feet of the Lord. The Lord will give you liberation." Dharma here cannot signify the Dharma of the senses, because even a Jivanmukta sees, hears, tastes, and so forth; but, he stands as a witness; he does not identify himself with the actions of the senses. In this verse, Lord Krishna gives His definite answer to the query of Arjuna contained in the verse: "My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee: tell me decisively what is good for me. I am Thy disciple. Instruct me who has taken refuge in Thee."

You need not study many books on Yoga and Vedanta. If you can live in the true spirit of those two verses, you will attain the summum bonum of existence, i.e., immortality, eternal bliss and knowledge of the Self.

“Work without egoism, without expectation of fruits. Surrender the actions and their fruits as offerings unto the Lord. Divinise your life by melting the mind and the ego in the Lord. Spiritualise your life by dedicating your mind and intellect to the Lord (Macchitta, Yukta, Matparah). Fix the mind on the Lord. Be devoted to Him. Be intent on the welfare of all beings, sarvabhutahite ratah. Sacrifice everything unto the Lord. Then, you will enter into His Being.” This is the note ringing throughout the Gita.

Sadhana in the Gita is explained in the following verses:

Karma Yoga:	II. 48, IV. 20 to 22 and 24.
Bhakti Yoga:	IX. 27, 34, XII. 8, XVIII. 52 to 54.
Japa Yoga:	VIII. 14.
Abhyasa Yoga:	XII. 9.
Hatha Yoga:	VIII. 10, 12.
Raja Yoga:	VI. 25, 26.
Jnana Yoga:	III. 28, V. 8, 9.

IN DEFENCE

Some people study the Gita in order to find out loopholes in it and criticise the teachings contained in it. The teachings of the Gita can only be understood if you approach it with a reverential attitude of mind and with intense faith.

Someone in a newspaper gave vent to the criticism thus: “The Gita is not a sacred book at all. It teaches violence. Lord Krishna has asked Arjuna to kill even his dear relations and preceptors.” It seems that this critic has obviously no real knowledge of the Gita. He is like Virochana who received spiritual instructions from Prajapati and took the body for the Self on account of his perverted intellect. He is obviously a follower of the philosophy of the flesh. He cannot comprehend the depths of the Gita philosophy as his mind is callous and impervious to the reception of Truth. He has read the Gita not for gaining spiritual knowledge, but for attacking it! If he really understood the right significance of the three verses, viz., “He who regardeth this as a slayer, and he who thinketh he is slain, both of them are ignorant. He slayeth not, nor is He slain.” (Chapter II. 19). “Therefore, stand up. By Me they have already been overcome. Be thou the outward cause.” (Chapter XI. 33). “He who is free from the egoistic notion, whose intellect is not affected, though he slays these people, he slayeth not, nor is he bound.” (Chapter XVIII. 17) he would not have made this vain criticism. The Universal Being transcends all parochial values.

Just as coloured water penetrates a piece of cloth freely and nicely when it is pure white, so also the instructions of a sage can penetrate and settle down in the hearts of aspirants only when their minds are calm, when there are no desires for enjoyments and when the impurities of their minds are destroyed. That is the reason why an aspirant is expected to possess the qualifications of Viveka (discrimination),

Vairagya (dispassion), Sama (control of the mind), Dama (control of the senses), Uparati (turning away from worldly attractions), before he could practise the threefold Sadhana of hearing of the scriptures, reflection, and meditation on them. Discipline and purification of the mind and the senses are the prerequisites in the aspirants on the path of Truth and God-realisation.

Even when the nature of God is explained, those who have not been purged of their faults and impurities, either disbelieve or misbelieve it, as was the case with Indra and Virochana. Therefore, knowledge as inculcated arises only in him who has purified himself by Tapas (austerity), etc., performed either in this or in a previous birth. The Sruti (Upanishad) says: "To that high-souled man whose devotion to his preceptor is as great as that to the Lord, these secrets explained here become illumined."

Some people catch fish in the river Ganga for satisfying their palate and quote the Gita to support their evil action: "Weapons cleave him not, nor fire burneth him." (Chap. II. 23). Wonderful philosophy indeed! Devils also can quote scriptures. These people are also followers of the Virochana school. They are the evil-doing, the deluded and the vilest of men. They cannot understand the Teachings of the Gita as their wisdom has been destroyed by illusion and as they have embraced the nature of demons. May the Lord grant them subtle and pure intellect, inner spiritual strength and right understanding to comprehend the teachings of the Gita in their proper light and live in the spirit of the teachings.

Some ignorant people say: "Krishna is not God. He is not an Avatara (incarnation). He was a passionate cow-herd who lustfully played with the Gopis." What was the age of Lord Krishna at that time? Was He not a boy of seven? Could there have been a tinge of passion in Him? Who can understand the secret of Rasa Lila and Madhurya Bhava (the lover-beloved relationship between the devotee and God), the culmination of highest Bhakti, Atma- nivedana or total surrender to the Lord. It is only Narada, Suka Deva, Chaitanya, Mira, Hafiz, Ramananda, the Sakhis or the Gopis that could understand the secret of Rasa Lila. The Sakhis only are qualified for this. Did He not perform miracles when He was a boy? Did He not show that He was the Avatara of Lord Hari? Did He not show His Cosmic Form to His mother when He was a baby? Did He not subdue the Kaliya-serpent by standing on its hood? Did He not multiply Himself as countless Krishnas? Who were the Gopis? Were they not God-intoxicated beings who saw Krishna alone everywhere, who saw themselves also as Krishna? The sound of the Murali could throw them in a state of divine ecstasy or holy communion. They were above body-consciousness.

What is the fate of such people who cavil and carp against the Lord? Just listen. "Those devoid of reason think of Me, the unmanifested, as having manifestation, knowing not My supreme nature, imperishable, most excellent." (Chapter VII. 24) "The foolish disregard Me, when clad in human semblance, ignorant of My supreme nature, the great Lord of beings. Empty of hope, empty of deeds, empty of wisdom, senseless, partaking of the deceitful, brutal and demoniacal nature (chapter IX. 11, 12), they, enwrapped in darkness, think wrong to be right, and see things in a perverted light. These demoniacal men know neither action nor renunciation, neither purity nor right conduct, neither truth nor uprightness. They do not know what ought to be done and what ought not to be done. I ever throw them into demoniacal wombs. Deluded birth after birth, not attaining Me, they sink into the lowest depths." (Chapter XVI. 19, 20)

Some thoughtless people begin to entertain a doubt and say: “How could the Gita have been taught to Arjuna on the battlefield in such a short time? It could not.” This is wrong. It was all a revelation to Arjuna. Lord Krishna gave Arjuna the divine eye of intuition. The omniscient, omnipotent Lord can do anything. His Grace can make the dumb man eloquent and the cripple a climber of mountains.

SOLUTION FOR CONFLICTING VERSES

An opponent writes: “In the Gita, chapter III. 33, it is said, ‘Even the man of knowledge behaves in conformity with his own nature; beings follow Nature; what shall restraint do?’ What is the use of our attempt at controlling the senses and the mind when Nature is all in all? When Nature is all-powerful and over-whelming, how can Sadhana overcome it?”

In the next verse, Lord Krishna distinctly advises us to control Raga-Dvesha (likes and dislikes). Nature can be subdued by Sadhana. In the study of the Gita, you should not try to confine the meaning to one verse alone. You will have to connect it with the previous and succeeding verses of the same chapter and the verses of the previous chapters. You will also have to make cross- references. Only then will you get the right answer.

Those who disregard the Lord’s commandment in III. 30: “Renouncing all actions in Me, with the mind centred in the Self, free from hope and egoism, free from mental fever, do thou fight,” and sit quiet renouncing their own duty will not derive any benefit by such renunciation. This Maya is invincible by even wise men: then how much more difficult will it be for worldly men to conquer it! For them, renunciation of work without attainment of knowledge is not desirable. They will be caught in the clutches of Maya. Of what avail is their effort to control the senses or what can restraint do in their case? These worldly men cannot escape the clutches of Raga-Dvesha.

Even the residual Sattvic Vasanas (good tendencies) in Jnanis which keep the body, work in accordance with the qualities of Nature, viz., Sattva, Rajas and Tamas. Even the wise men are affected by the three Gunas when they are not actually in Samadhi. They have no attachment to the body and other objects of enjoyment and, therefore, they will not be affected mentally. They will be self-contented and self-satisfied. They will not long for objects not attained, nor weep over things lost.

The objector says: “In the Gita, chapter XVIII. 61, Lord Krishna says: ‘The Lord dwelleth in the hearts of all beings, O Arjuna, by His illusive power, causing all beings to revolve, as though mounted on a potter’s wheel.’ Is man then a perfect slave? Is he like straw tossed about here and there? Has he not got free will to act?”

Lord Krishna tries His level best to persuade Arjuna to do his duty. He wants to extract work from Arjuna. So He speaks of his utter helplessness. In chapter VI. 5, Lord Krishna preaches about Purushartha or right exertion: “Uddharedatmanatmanam natma- namavasadayet-Let him raise the self by the Self and let not the self become depressed.”

Being under the sway of Nature, the natural Karmas or duties can never be forsaken. One’s duty should in no case be ignored. The Lord, the inner ruler, is the director of the individual soul. So long as he is not free from ignorance, he is bound to his own Dharma. Lord Krishna wants to make Arjuna fight as he is a Kshatriya. Elsewhere, the Lord has said: “Sreyan svadharma- one’s own duty is good.” (XVIII. 47)

The opponent says: "In chapter XV. 7, Lord Krishna says: 'A portion of Mine own Self, transformed in the world of life into an immortal spirit, draweth round itself the five senses with the mind as the sixth, veiled in matter.' It is quite clear that the Jiva (individual soul) is an Amsa or part of Brahman, the Absolute. How can we say that the Jiva is identical with Brahman? The doctrine of Advaita (non-dualism) is wrong."

In chapter, VII. 17, the Lord says: "I hold the wise as verily Myself." Here He speaks of identity. The doctrine of non-dualism is quite correct. Non-dualism is the highest realisation. The Lord gives instructions according to the type of the Adhikari (qualified aspirant). Advaita philosophy can be grasped only by the microscopic few. So, He speaks of other kinds of philosophical doctrines in other places, to suit different kinds of aspirants. There is neither Jiva nor Self-realisation from the Absolute viewpoint. Brahman alone exists in reality. Dvaita (dualism), Visishtadvaita (qualified monism), Suddha Advaita (pure monism) are different rungs in the ladder of realisation. The truth is that the Jiva and Brahman are One in essence. The Dvaitin and the Visishtadvaitin eventually reach the Advaitic goal or Vedantic realisation of Oneness. Do not be confused. Clarify your ideas and understand things in their proper light.

EPILOGUE

India is held in high esteem by the Westerners on account of the Gita. Mahatma Gandhi once visited one of the biggest libraries in London and asked the librarian: "What spiritual book is most often issued?" The librarian replied: "It is the Gita." The Gita is very popular throughout the world. All aspirants should try to get the whole 18 chapters by heart. This can be done through daily Svadhyaya (scriptural study) in about two years, by getting by heart two verses daily.

Study of the Gita must be made compulsory in all schools and colleges of India: nay, of the whole world. It must become a textbook for students of schools and colleges. It must be introduced in their curriculum. It should find a very important place in every scheme of education. Only that system of education wherein moral and spiritual training is imparted along with secular knowledge, can be deemed sound, practical, sensible and perfect.

Everyone of you should study very carefully the Gita, a sublime and soul-stirring book that can bestow on you supreme peace, immortality and eternal bliss.

Hold the magnificent torch of faith. Let float high the unique banner of peace. Carry the magnificent shield of dispassion. Wear the marvellous armour of discrimination. Sing the immortal song of Soham or Sivoham or Radhesyam or Sitaram. March boldly with the band of Pranava, Om, Om. Blow the wonderful conch of courage. Kill the enemies: doubt, ignorance, passion and egoism, and enter the illimitable kingdom of Atman. Taste the divine immortal essence. Drink the nectar of immortality.

My silent adorations to Lord Ganesa, Lord Subrahmanya, Lord Rama, Sita Devi, Sri Sarasvati, Sri Bhagavan Vyasa, Sri Adi Sankaracharya, Padmapadacharya, Hastamalakacharya, Trotak- acharya, Suresvaracharya, Sri Jnanadeva, Sri Swami Vishvananda, Sri Swami Vishnudevananda, all the Brahma Vidya Gurus, Saints, Acharyas, all commentators on the Bhagavad Gita, through whose grace and blessings alone I was able to write a commentary on the Bhagavad Gita. May their blessings be upon you all.

Glory, glory to the Gita. Glory to Lord Krishna Who has placed the Gita before men of this world for attaining Sreyas or Moksha. May His blessings be upon you all! May the Gita be your centre, ideal and goal! Blessed is the man who studies the Gita daily. Twice blessed is he who lives in the spirit of the Gita. Thrice blessed is he who has realised the knowledge of the Gita, Atmajnana or Self-knowledge!

Om Tat Sat Om Santih, Santih, Santih

Sivanand

श्रीगीतामाहात्म्यम् GLORY OF THE GITA

(To be read at the end of the day's Gita-study)

श्रीगणेशायनमः॥ श्रीगोपालकृष्णायनमः ॥

धरोवाच

भगिन् परमेशान भक्तिरव्यदभचारररी ।

प्रारब्धं भुज्यमानस्य कथं भिदत हे प्रभो ॥१॥

Mother Earth said:

1. O Bhagavan! The Supreme Lord! How can unflinching devotion arise in him who is immersed in his Prarabdha Karmas (worldly life), O Lord?

श्रीववषुणुरुवाच

प्रारब्धं भुज्यमानो दह गीताभ्यासरतः सि ।

स मिः स सुखी लोके कमणर् नोपदलप्यते ॥२॥

The Lord Vishnu said:

2. Though engaged in the performance of worldly duties, one who is regular in the study of the Gita, becomes free. He is the happy man in this world. He is not bound by Karma.

महापापादिपापादन गीताध्यानं करोदत चेत् ।

क्वदचत्स्पशण नकुणक्तिनदलनीलममुषित् ॥३॥

3. Just as the water stains not the lotus-leaf, even so, sins do not taint him who is regular in the recitation of the Gita.

गीतायाः पुस्तकं यत्र यत्र पाठः प्रितणते ।

तत्र सिणदर्तीथाणदन प्रयागिदिनतत्रि ॥४॥

4. All the sacred places of pilgrimage like Prayaga and others, dwell in that place where the book, the Gita, is kept, and where the Gita is read.

सि िश्च ऋषयो योदगनः पन्नगाश्च ये ।

गोपाला गोदपका िदप नारिद्विपाषणिः ॥५॥

5. All the gods, sages, Yogins, divine serpents, Gopals, Gopikas (friends and devotees of Lord Krishna), Narada, Uddhava and others (dwell here).

सहायो जायते शीघ्रं यत्र गीता प्रितणते।

यन्त्र गीतादिचारश्च पठनं पाठनं शुरुतम्।

तत्राहं दनदश्चतंपृक्ति दनिसादम सिं दह॥६॥

6. Help comes quickly where the Gita is recited and, O Earth, I dwell at all times where the Gita is read, heard, taught and contemplated upon.

गीताश्रयेऽहं दतष्ठादमगीता मे चोत्तमं गृहम्।

गीताज्ञानमुपादश्रत्यत्रील्लोकान्पालयाम्यहम्॥७॥

7. I reside in the Gita and the Gita is My best abode. I protect the three worlds with the knowledge of the Gita.

गीता मे परमादिद्यार्द्धरूपा न संशयः ।

अर्णमात्राक्षरादनत्यास्वादिनाण्यपिक्तिका॥८॥

8. The Gita is My highest science, which is, without doubt, of the form of Brahman, the eternal, the Ardhamatra (of the Pranava Om), the ineffable splendour of the Self.

दचिाननेदेन कृष्णेन प्रिो स्वमुखतोऽजुणनम् ।

त्रियी परानन्दातत्त्वाथणज्ञानसंयुता ॥९॥

9. It was spoken by the blessed Krishna, the all-knowing, with His own mouth to Arjuna. It contains the essence of the three Vedas, the knowledge of the Reality. It is full of supreme bliss.

योऽष्टिशजपेदन्नतंयंनरो दनश्चलमानसः ।

ज्ञानदसक्तद्धसलभतेततो यादत परं पिम् ॥१०॥

10. He who recites the eighteen chapters of the Gita daily, with a pure, unshaken mind, attains perfection in knowledge and reaches the highest state or supreme goal.

पाठेऽसमथणः संपूरे ततोऽद्धुण पाठमाचरेत् ।

ति गीनजं पुण्यं लभतेनात्र संशयः ॥११॥

11. If a complete reading is not possible, even if only half of

It is read, he attains the benefit of giving a cow as a gift. There is no doubt about this.

दत्र भागं पठमानसुतु गङ्गास्नानफलं लभेत् ।

षडंशं जपमानसुतु सोमयागफलं लभेत् ॥१२॥

12. He who recites one-third part of it achieves the merit of a bath in the sacred Ganga, and who recites one-sixth of it attains the merit of performing a Soma-sacrifice (a ritual).

एकाध्यायं तु यो दनत्वं पठते भक्तिसंयुतः ।

रुद्रलोकमिप्नोदत गर्भभूत्वा सेक्तिरम् ॥१३॥

13. That person who reads one chapter with great devotion attains the world of Rudra and, having become a Gana (attendant of Lord Siva), lives there for many years.

अध्यायं श्लोकानि ि दनत्वं यः पठते नरः ।

स यादत नरतां यिन्मन्त्रिरं ि सुन्धरे ॥१४॥

14. If one reads a chapter or even a part of a verse daily, he, O

Earth, retains a human body till the end of a Manvantara (71

Mahayugas or 308,448,000 years).

गीतायाः श्लोकिकं सप्त पञ्च चतुष्टयम् ।

द्वौ त्रीनेकं तिथं ि श्लोकानां यः पठेन्नरः ॥१५॥

चन्द्रलोकमिप्नोदत ि षाण्णामयुतं धुरिम् ।

गीतापाठसमाप्तिं मृतो मानुषतां व्रजेत् ॥१६॥

15. And,

16. He who repeats ten, seven, five, four, three, two verses or even one or half of a verse, attains the region of the moon and lives there for 10,000 years. Accustomed to the daily study of the Gita, a person, after death, is born again as a human being.

गीताभ्यासं पुनः कृत्वा लभते मुक्तिमुत्तमाम् ।

गीतेतुष्टिरसंशुिं दियमारोगदतं लभेत् ॥१७॥

17. By repeated study of the Gita, one attains the highest liberation. Uttering “Gita” at the time of death, he attains the Goal (of life).

गीताथणश्रिरासिमहापापयुतोऽदप ि ।

ैकुण्ठं समिप्रोदतदिषुणुनासहमिते ॥१८॥

18. Though full of sins, one who is ever intent on hearing the meaning of the Gita, goes to the kingdom of God and rejoices with Lord Vishnu.

गीताथं ध्यायते दनत्तं कृत्वा कमाणदर्भूरशः ।

जीनुमुःस दिजेज्यो िहो परमं पिम् ॥१९॥

19. He who meditates on the meaning of the Gita, having performed a great number of good actions, attains the supreme Goal after death. Such a man should be known as a Jivanmukta (a person liberated while living).

मलदनमोचनं पुंसां जलस्नानं दिने दिने ।

सकूिगीताम्भदसस्नानं संसारमलनाशनम् ॥२०॥

20. A daily bath in water cleanses people of their bodily dirt; a bath taken once in the waters of the Gita cleanses them of the dirt of Samsara.

गीतामादश्रत्य बहो भूभुजोजनकायः ।

दनभूणतकल्मषा लोके गीतायाताः परं पिम् ॥२१॥

21. In this world, taking refuge in the Gita many kings like Janaka and others have reached the highest state or goal, purified of all sins. It is so sung.

ये शृण्वन्ति पठन्त्यैगीताशास्त्रमहदनणशम् ।

न ते ि मानुषा जैर्जैषिोऽपि संशयः ॥२२॥

22. Those who hear or read day and night the scripture Gita should not be regarded as human beings; they are verily gods.

ज्ञानाज्ञानकृतं दनत्यदमक्तन्द्रयैजणदनतं च यत् ।

तत्सिं नाशमायादत गीतापाठेन तत्क्षर्म ॥२३॥

23. All sins whether committed knowingly or unknowingly. Through senses or otherwise, get destroyed instantaneously by a constant study of the Gita.

दर्क तस्य ज्ञानमाचारं व्रतं चेष्टां तपो यशः ।

गीताथणपठनं नाक्तस्तनार्मस्तत्परोजनः ॥२४॥

24. Fieon the learning, conduct, observances, activity, austerity and renown of that person who has not studied the Gita; he is lowly indeed.

संसारसागरं घोरं ततुणदमच्छदतयो जनः ।

गीतानिं समारुह्य पारं यादतसुखेन सः ॥२५॥

25. He who wishes to cross the fearful ocean of Samsara reaches its other shore easily by mounting on the boat of the Gita.

गीतायाः पठनं कृत्वामाहात्म्यं नै यः पठेत् ।

थि पाठो भित्तस्य श्रम एहि युि हतः ॥२६॥

26. He who fails to read this Glory of the Gita (the Gita Mahatmyam), after having read the Gita, loses the benefit thereby, and the effort alone remains.

This is to test and confirm the faith of the reader in the Gita. It is not a mere book but the Word of God and should therefore be studied with great faith and devotion which this Mahatmyam generates in one's heart.

एतन्माहात्म्यसंयुि गीताभ्यासं करोदतयः ।

स तत्फलमिप्रोदतुलणभां गदतमापुनयात् ॥२७॥

27. One who studies the Gita, together with this Glory of the Gita, attains the fruit mentioned above and reaches the state which is otherwise very difficult to be attained.

सूत उचि

माहात्म्यमेतद्गीतायाः मया प्रिो सनातनम् ।

गीतिो च पठेद्यसुतु िं तत्फलं लभेत् ॥२८॥

Suta said:

28. This greatness or Glory of the Gita which is eternal, as narrated by me, should be read at the end of the study of the Gita and the fruits mentioned therein will be obtained.

इदत श्रीराहपुरार् श्रीगीतामाहात्म्यंसमूर्णम् ।

Thus ends the Glory of the Gita, contained in the Varaha Purana.

Om Santih, Santih, Santih.

श्रीगीताकराविन्यासः

श्रीगर्शाय नमः ॥ श्रीगोपालकृष्णाय नमः ॥

ॐ अस्य श्रीमद्भगिद्गीतामालामन्त्रस्य भगिन्वेविव्यास ऋदषः । अनुष्टुप्छन्दः । श्रीकृष्णः परमा िता ॥
अशोच्यानन्वशोचसंत्वं प्रीतिं प्राप्तिं भाषसे इदत बीजम् । सिणर्माणन् पररत्यज्य मामेकं शरर्ं व्रज इदत शक्तिः ॥ अहं त्वा

सिणपापेभ्यो मोक्षदयष्यादम मा शुचः इदत कीलकम् । नैनं दछन्दक्ति शस्त्रादर् नैनं िहदत पािक इतंयंगुष्ठाभ्यां नमः ॥ न चैनं
केलियन्त्यापो न शोषयदत मारुत इदत तजणनीभ्यां नमः ॥ अचेछेद्योऽयमिह्योऽयमकेलेद्योऽशोष्य एिच इदत मध्यमाभ्यां
नमः ॥ दनत्यः सिणगतः स्थानुरचलोऽयं सनातन इत्यनादमकाभ्यां नमः ॥ पश्य मे पाथण रूपादर् शतशोऽथ सहस्रश इदत
कदनदष्टकाभ्यां नमः ॥ नानादिर्दान दिव्यादन नानिारणकृतीदन च इदत करतलकरपृष्ठाभ्यां नमः ॥ इदत करन्यासः ॥ अथ
ह्रियादिन्यासः ॥ नैनं दछन्दक्ति शस्त्रादर् नैनं िहदत पािक इदत ह्रियाय नमः ॥ न चैनं केलियन्त्यापो न शोषयदत मारुत
इदत दशरसे स्वाहा ॥ अचेछेद्योऽयमिह्योऽयमकेलेद्योऽशोष्य एिच इदत दशखायै िषट् ॥ दनत्यः सिणगतः स्थानुरचलोऽयं
सनातन इदत किचाय हुम् । पश्य मे पाथण रूपादर् शतशोऽथ सहस्रश इदत नेत्रत्रयाय िषट् ॥ नानादिर्दान दिव्यादन
नानिारणकृतीदन च इदत अस्त्राय फट् ॥ श्रीकृष्णप्रीत्यथे पाठे दिदनयोगः ॥

श्रीगीताध्यानम् MEDITATION ON THE GITA

ॐ पाथाणय प्रदतबोदर्ता भगिता नारायरेन स्वयम्
व्यासेन ग्रदथतां पुरार्मुदनना मध्येमहाभारतम् ।
अदैवैतामृतिदषणरीं ंभगितीमष्टिशाध्यादयनी-

मम्ब त्वामनुसन्दर्शदम भगिगीते भिदेवेदषरीम्॥१॥

3 Om (the monosyllable indicative of the Supreme Brahman), पाथाणय प्रदत्तबोदार्ताम् with which Partha (Arjuna) was illumined, भगिता by the Lord, नारायरेन by Narayana, स्वयम् Himself, व्यासेन by Vyasa, ग्रदथताम् composed, पुरार्मुदनना by the ancient Muni, मध्येमहाभारतम् in the midst of Mahabharata, अदैवैतामृतिदषणरीम् the showerer of the nectar of Advaita, भगितीम् the Divine Mother, अष्टिशाध्यादयनीम् in the form of eighteen chapters, अम्ब affectionate Mother, त्वाम् Thee, अनुसन्दर्शदम I meditate, भगिद्वीते O Bhagavad Gita, भिदेवेदषरीम् destroyer of rebirth.

1. Om, O Bhagavad Gita, with which Partha (Arjuna) was illumined by Lord Narayana Himself and which was composed in the middle of the Mahabharata by the ancient sage Vyasa, O Divine Mother, the destroyer of rebirth, the showerer of the nectar of Advaita (teaching on the Oneness of all things) and consisting of eighteen chapters-upon Thee, O Bhagavad Gita! O affectionate mother! I meditate.

नमोऽसुतु ते व्यास दिशालबुद्धे फुल्लारदिन्दायतपत्रनेत्र।

येन त्वया भारततैलपूर्णः प्रज्वालतो ज्ञानमयः प्रीपः॥२॥

नमः salutation, असुतु be, ते unto thee, व्यास (O) Vyasa, दिशालबुद्धे of broad intellect, फुल्लारदिन्दायतपत्रनेत्र with eyes like the petals of a full-blown lotus, येन by which, त्वया by thee, भारततैलपूर्णः full of the oil of the Mahabharata, प्रज्वालतः lighted, ज्ञानमयः consisting of wisdom, प्रीपः lamp.

2. Salutations unto thee, O Vyasa of broad intellect and with eyes like the petals of full-blown lotus, by whom the lamp of knowledge, filled with the oil of the Mahabharata, has been lighted.

प्रपन्नपाररजाताय तोत्रितैरैकपार्ये ।

ज्ञानमुद्राय कृष्णाय गीतामृतिहे नमः॥३॥

प्रपन्नपाररजाताय the Parijata, or the Kalpataru, the bestower of all desires, for those who take refuge in Him, तोत्रितैरैकपार्ये who holds a whip in one hand, ज्ञानमुद्राय the holder of knowledge- symbol, कृष्णाय to Krishna, गीतामृति हे the milker of the Gita Nectar, नमः salutation.

3. Salutations to Krishna, the Parijata tree or the Kalpataru or the bestower of all desires for those who take refuge in Him, the holder of the whip in one hand, the wielder of the symbol of knowledge, and the milker of the nectar of the Bhagavad Gita.

सिोपदनषिो गिो िोग्धा गोपालनन्दनः ।

पाथो ित्सः सुरीभिो िुग्धं गीतामृतं महत् ॥४॥

सिोपदनषिः all the Upanishads, गिः the cows, गिध् the milker, गोपालनन्दनः Krishna, the cowherd boy, पाथण :Arjuna, त्सिः the calf, सुरीः (man) of purified intellect, भिो the drinker, गुध्मि the milk, गीता Gita, अमृतम् nectar, महत् the great.

4. All the Upanishads are the cows; the Milker is Krishna, the cowherd-boy; Partha (Arjuna) is the calf; men of purified intellect are the drinkers, the milk is the great nectar of the Gita.

सिुसुतं िं कंसचारूरमिणनम् ।

किीपरमानन्दं कृष्णं िन्दे जगिगुरुम् ॥५॥

सिुसुतम् the son of Vasudeva, मि God, कंसचारूरमिणनम् the destroyer of Kamsa and Chanura, किीपरमानन्दम् the Supreme bliss of Devaki (mother of Krishna), कृष्णम् to Krishna, निन्दे 1 salute, जगिगुरुम् the world-teacher.

5. I salute Lord Krishna, the world-teacher, the son of Vasudeva, the destroyer of Kamsa and Chanura, the supreme bliss of Devaki.

भीष्मद्रोर्तटा जयद्रथजला गान्धारनीलोत्पला

शल्यग्राहिती कृपेर् िहनी करेन िलाकुला ।

अश्वत्थामदिकर्णघोरमकरा ियोर्निदतणनी

सोत्तीराण खलु पाण्डि रर्नि कितणकः केशिः ॥६॥

भीष्मद्रोर्तटा with Bhishma and Drona as the banks, जयद्रथजला with Jayadratha as the water, गान्धारनीलोत्पला with the king of Gandhara as the blue water-lily, शल्यग्राहिती with Salya as the crocodile, कृपेर् िहनी with Kripa as the current, करेन िलाकुला with Karna as the billow, अश्वत्थामदिकर्णघोरमकरा with Asvatthama and Vikarna as the terrible alligators, ियोर्निदतणनी with Duryodhana as the whirlpool, सः that, उत्तीराण crossed over, खलु indeed, पाण्डिः by Pandavas, रर्नि the battle-river, कितणकः the helmsman, केशिः Kesava (Krishna).

6. With Kesava as the helmsman, verily was crossed by the Pandavas, the battle-river whose banks were Bhishma and Drona, whose water was Jayadratha, whose blue lotus was the king of Gandhara, whose crocodile was Salya, whose current was Kripa, whose billow was Karna, whose terrible alligators were Asvatthama and Vikarna, whose whirlpool was Duryodhana.

पाराशयणिचः सरोजममलं गीताथणगन्धोत्कटं

नानाख्यानककेसरं हररकथासम्बोर्नाबोदरुतम् ।

लोके सज्जनषट्पिरहरहः पेपीयमानं मि

भूयाद्भारतपङ्कजं कदलमलप्रध्वंदसनः श्रेयसे ॥७॥

पाराशयणिचःसरोजम् born in the lake of the words of the son of Parasara (Vyasa), अमलम् spotless,
गीताथगन्धोत्कटम् sweet with the fragrance of the meaning of the Gita, नानाख्यानककेसरम् with many
stories as its stamens, हररकथासम्बोर्नाबोदरम् :fully opened by the discourses on Hari, लोके in the world,
सज्जनषट्पिः by the bees of good men, अहरहः day by day, पेपीयमानम् drunk, मिा joyously, भूयात् may be,
भारतपङ्कजम् the lotus of the Mahabharata, कदलमलप्रध्वंदस the destroyer of the dirt of Kali age, नः to us,
श्रेयसे for the supreme good.

7. May this lotus of the Mahabharata, born in the lake of the words of Vyasa, sweet with the fragrance of the meaning of the Gita, with many stories as its stamens, fully opened by the discourses on Hari, the destroyer of the sins of the Kali age, and drunk joyously by the bees of good men in the world, day by day, become the bestower of good to us.

मूकं करोदत िचालं पङ्गु लङ्घयते दगरम् ।

यतूकृपा तमहं िन्दे परमानन्दमारिम् ॥८॥

मूकम् the dumb, करोदत makes, िचालम् eloquent, पङ्गुम् the cripple, लङ्घयते enables to climb, दगरम्
mountain, यतूकृपा whose grace, तम् that, अहम् I, िन्दे salute, परमानन्दमारिम् Madhava, the source of
supreme Bliss.

8. I salute that Madhava, the source of supreme bliss, whose grace makes the dumb man eloquent and the cripple cross mountains.

यं ब्रह्मिरुन्दरुद्रमरुतः सुतुन्वक्ति दिव्यैः स्तै-

र्हिः सांगपिक्रमोपदनषिगाणयक्ति यं सामगाः ।

ध्यानिक्तस्थतद्गतेन मनसा पश्यति यं

योदगनो यस्यां न िदुः सुरासुरगर्ा िाय तसैमै नमः ॥९॥

यम् whom, ब्रह्मिरुन्दरुद्रमरुतः Brahma, Varuna, Indra, Rudra and Maruts, सुतुन्वक्ति praise, दिव्यैः divine,
स्तैः with hymns, िर्हिः with the Vedas, सांगपिक्रमोपदनषिः with their Angas in the Pada and Krama
methods and by the Upanishads, गायक्ति sing, यम् whom, सामगाः the Sama-chanters, ध्यानिक्तस्थतद्गतेन
मनसा with the mind absorbed in Him through meditation, पश्यति see, यम् whom, योदगनः the Yogins, यस्य
whose, िम् end, न not, िदुः know, सुरासुरगर्ाः the hosts of Devas and Asuras, िायि to God, तसैमै that,
नमः salutation.

9. Salutations to that God Whom Brahma, Varuna, Indra Rudra and the Maruts praise with divine hymns, of Whom the Sama-chanters sing by the Vedas and their Angas, in the Pada and the Krama methods, and by the Upanishads, Whom the Yogins see with their minds absorbed in Him through meditation, and Whose end the hosts of Devas and Asuras know not.

THE BHAGAVAD GITA



Om Sri SadguruParamatmane Namah

अथ प्रथमोऽध्यायः

FIRST DISCOURSE

अरुनववर्षायोगः

THE YOGA OF THE DESPONDENCY OF ARJUNA

धृतराष्ट्र उवाच

र्मणक्षेत्रे कुरुक्षेत्रे समिता युयुत्सिः ।

मामकाःपाण्डिश्चै दकमकुणत सञ्जय ॥१॥

र्मणक्षेत्रे In the holy plain, कुरुक्षेत्रे in Kurukshetra, समिताः assembled together, युयुत्सिः desirous to fight, मामकाः my people, पाण्डिः the sons of Pandu, च and, एि also, दकम् what, अकुणत did do, सञ्जय O Sanjaya.

Dhritarashtra said:

1. What did my people and the sons of Pandu do when they had assembled together eager for battle on the holy plain of Kurukshetra, O Sanjaya?

Commentary: Dharmakshetra-that place which protects Dharma is Dharmakshetra. Because it was in the land of the Kurus, it was called Kurukshetra.

Sanjaya is one who has conquered likes and dislikes and who is impartial.

सञ्जयउवाच

दृष्ट्वा तु पाण्डिनीकं व्यूढं ियोर्नस्ति ।

आचायणमुपसङ्गम्य राजा िचनमर्षीति ॥२॥

दृष्ट्वा having seen, तु indeed, पाण्डिनीकम् the army of the Pandavas, व्यूढम् drawn up in battle-array, ियोर्नः Duryodhana, then, आचायणम् the teacher, उपसङ्गम्य having approached, राजा the king, चिनम् speech, अर्षीति said.

Sanjaya said:

2. Having seen the army of the Pandavas drawn up in battle-array, King Duryodhana then approached his teacher (Drona) and spoke these words.

पश्यैतांपाण्डुपुत्राणामाचायणमहतींचमूम् ।

व्यूढांदुरुपिपुत्रेर् ति दशष्येरीमता ॥३॥

पश्य Behold, पाण्डुपुत्राणां of the sons of Pandu, आचायण O Teacher, महतीम् great, चमूम् army, व्यूढाम् drawn up, दुरुपिपुत्रेर् son of Drupada, ति दशष्येर् by your disciple, रीमता wise.

3. "Behold, O Teacher! This mighty army of the sons of Pandu, arrayed by the son of Drupada, thy wise disciple.

अत्र शूरा महेष्वासा भीमाजुणनसमा युदर् ।

युयुर्नोदिराटश्च दुरुपिश्च महारथः ॥४॥

अत्र here, शूराः heroes, महेष्वासाः mighty archers, भीमाजुणनसमा equal to Bhima and Arjuna, युदर् in battle, युयुर्नः Yuyudhana, दिराटः Virata, च and, दुरुपिः Drupada, च and, महारथः of the great car.

4. “Here are heroes, mighty archers, equal in battle to Bhima and Arjuna, Yuyudhana (Satyaki), Virata and Drupada, of the great car (mighty warriors).

Commentary: Technically, maharatha means a warrior who is proficient in the science of war and who is able to fight alone with ten thousand archers.

रूष्टकेतुश्चेदकतानः कादशराजश्च वीर्यिणान् ।

पुरुदजत्तु कुक्तिभोजश्च शैब्यश्च नरपुङ्गवः ॥५॥

रूष्टकेतुः Dhrishtaketu, चेदकतानः Chekitana, कादशराजः king of Kasi, च and, वीर्यिणान् valiant, पुरुदजत् Purujit, कुक्तिभोजः Kuntibhoja, and, शैब्यः son of Sibi, च and, नरपुङ्गवः the best of men.

5. “Dhrishtaketu, Chekitana and the valiant king of Kasi, Purujit and Kuntibhoja and Saibya, the best of men,

युधामन्युश्च विक्रि उत्तमौजाश्च वीर्यिणान् ।

सौभद्रोद्रौपियाश्च सिंहाणि महारथाः ॥६॥

युधामन्युः Yudhamanyu, च विक्रिः the strong, उत्तमौजाः Uttamaujas, च and, वीर्यिणान् the brave, सौभद्रः the son of Subhadra, द्रौपिः the son of Draupadi, च and, सिंहाणि all, एव even, महारथाः great car-warriors.

6. “The strong Yudhamanyu and the brave Uttamaujas, the son of Subhadra (Abhimanyu, the son of Subhadra and Arjuna), and the sons of Draupadi, all of great chariots (great heroes).

अस्माकं तु दिदशष्टायेतादन्नबोर् दद्वजोत्तम ।

नायका मम सैन्यस्य संज्ञाथं तान् ब्रूहि मे ते ॥७॥

अस्माकम् ours, तु also, दिदशष्टाः the best, ये who (those), तान् those, दन्नबोर् know (thou), दद्वजोत्तम (O) best among the twice-born ones, नायकाः the leaders, मम my, सैन्यस्य of the army, संज्ञाथम् for information, तान् them, ब्रूहि मे speak, ते to thee.

7. “Know also, O best among the twice-born! The names of those who are the most distinguished among ourselves, the leaders of my army; these I name to thee for thy information.

भिन्वभीष्मश्च कर्णश्च कृपश्च सदमदतज्जयः ।

अश्वत्थामा दिकर्णश्च सौमिदत्तस्तथै च ॥८॥

भिन् yourself, भीष्मः Bhishma, च and, कर्णः Karna, च and, कृपः Kripa, च and, सदमदतज्जयः victorious in war, अश्वत्थामा Asvatthama, the son of Dronacharya, दिकर्णः Vikarna, च and, सौमिदत्तः the son of Somadatta, तथा thus, एि even, च and.

8. “Thyself and Bhishma, and Karna and also Kripa, the victorious in war, Asvatthama, Vikarna, and also Bhurisrava, the son of Somadatta.

अनेये च बहिः शूरा मिथे त्यिजीदिताः ।

नानाशस्त्रप्रहरर्ः सै युद्धदिशारिः ॥९॥

अनेये others, शूरा and, many, heroes, मिथे for my sake, त्यिजीदिताः who are ready to give up their lives, नानाशस्त्रप्रहरर्ः armed with various weapons and missiles, सै all, युद्धदिशारिः well-skilled in battle.

9. “And also many other heroes who are ready to give up their lives for my sake, armed with various weapons and missiles, all well-skilled in battle.

अपयाणप्तं तस्माकं बलं भीष्मादभरदक्षतम् ।

पयाणप्तं क्त्वमेतेषां बलं भीमादभरदक्षतम् ॥१०॥

अपयाणप्तम् insufficient, तत् that, अस्माकम् ours, बलम् army, भीष्मादभरदक्षतम् marshalled by Bhishma, पयाणप्तम् sufficient, तु while, इम् this, एतेषाम् their, बलम् army, भीमादभरदक्षतम् marshalled by Bhima.

10. “This army of ours marshalled by Bhishma is insufficient, whereas that army of theirs marshalled by Bhima is sufficient.

Commentary: The verse is differently interpreted by different commentators. Sridhara Swami takes the word aparyaptam to mean ‘insufficient’. Ananda Giri takes it to mean ‘unlimited’.

अयनेषु च सैषु यथाभागमिक्तस्थताः ।

भीष्ममिदभरक्षि िभिः सिणएिदह ॥११॥

अयनेषु in the arrays (of the army), च and, सैषु in all, यथाभागम् according to division, िक्तस्थताः being stationed, भीष्मम् Bhishma, एि alone, अदभरक्षि protect, िभिः ye, सै all, एि even, दह indeed.

11. “Therefore, do ye all, stationed in your respective positions, in the several divisions of the army, protect Bhishma alone.”

तस्य संजनयन्हषण कुट्टिद्धः दपतामहः ।

दसंहनिंदिनद्यौः शङ्ख िध्मौ प्रतापिन् ॥१२॥

तस्य his(Duryodhana's), संजनयन् causing, हषणम्oy, कुरिद्धः oldest of the Kurus, दपतामहः grandfather, दसंहनिम् lion's roar दिना

Having sounded, िः loudly, शङ्खम् conch, ध्मौ blew, प्रतापिन् the glorious.

12. His glorious grandsire (Bhishma), the oldest of the Kauravas, in order to cheer Duryodhana, now roared like a lion, and blew his conch.

ततः शङ्खाश्च भेयणश्च परिनकगोमुखाः ।

सहस्राभ्यहन्ति स शब्दसुतुमुलोऽभित् ॥१३॥

ततः then, शङ्खाः conches, च and, भेयणः kettledrums, च and, परिनकगोमुखाः tabors, drums and cow-horns, सहसा एि quitesuddenly, अभ्यहन्ति blared forth, सः that, शब्दः sound, तुमुलः tremendous, अभित् was.

13. Then (following Bhishma), conches and kettledrums, tabors, drums and cow-horns blared forth quite suddenly (from the Kaurava side) and the sound was tremendous.

ततः शेवैतैहणयैयुणि महदत स्यन्दने कस्थतौ ।

मारिः पाण्डिशैचि दिव्यौ शङ्खौ प्रिध्मतुः ॥१४॥

ततः then, शेवैतैः (with) white, हयैः horses, युि yoked, महदत magnificent, स्यन्दने in the chariot, कस्थतौ seated, मारिः Madhava, पाण्डिः Pandava, the son of Pandu, च and, एि also, दिव्यौ divine, शङ्खौ conches, प्रिध्मतुः blew.

14. Then, also, Madhava (Krishna) and the son of Pandu (Arjuna), seated in the magnificent chariot, yoked with white horses, blew their divine conches.

पाञ्चजन्यं हृषीकेशो िित्तं नैजयः ।

पौण्ड्रं िध्मौ महाशङ्ख भीमकमाण ििकोरः ॥१५॥

पाञ्चजन्यम् (the conch named) Panchajanya, हृषीकेशः (the Lord of the senses) Krishna, िित्तिम् (the conch named) Devadatta, नैजयः (the victor of wealth) Arjuna, पौण्ड्रम् (the conch named) Poundra, ध्मौ blew, महाशङ्खम् great conch, भीमकमाणः doer of terrible deeds, ििकोरः (having the belly of a wolf) Bhima.

15. Hrishikesha blew the Panchajanya and Arjuna blew the Devadatta and Bhima (the wolf-bellied), the doer of terrible deeds, blew the great conch Paundra.

अनिदिजयं राजा किीपुत्रो युदर्दष्ठरः ।

नकुलः संहिश्च सुघोषमदर्पुष्पकौ ॥१६॥

अनिदिजयम् (the conch named) Anantavijayam, राजा the king, किीपुत्रः son of Kunti, युदर्दष्ठरः Yudhishtira, नकुलः Nakula, संहिः Sahadeva, च and, सुघोषमदर्पुष्पकौ (the conches named) Sughosha and Manipushpaka.

16. The king Yudhishtira, the son of Kunti, blew the Anantavijaya; Nakula and Sahadeva blew the Sughosha and the Manipushpaka.

काश्यश्च परमेष्वासः दशखण्डी च महारथः ।

रूष्टियुम्नो दिराटश्च सात्यदकश्चापरादजतः ॥१७॥

काश्यः Kasya, the king of Kasi, च and, परमेष्वासः an excellent archer, दशखण्डी Sikhandi, च and, महारथः mighty car-warrior, रूष्टियुम्नः Dhrishtadyumna, दिराटः Virata, च and, सात्यदकः Satyaki, च and, अपरादजतः unconquered.

17. The king of Kasi, an excellent archer, Sikhandi, the mighty car-warrior, Dhrishtadyumna and Virata and Satyaki, the unconquered,

दुरुषो द्रौपियाश्च सिणशः पृदथीपते ।

सौभद्रश्च महाबाहुः शङ्खान् धुमुः पृथक् पृथक् ॥१८॥

दुरुषः Drupada, द्रौपियाः the son of Draupadi, च and, सिणशः all, पृदथीपते O Lord of the earth, सौभद्रः the son of Subhadra (Abhimanyu), च and, महाबाहुः the mighty-armed, शङ्खान् conches, धुमुः blew, पृथक् पृथक् separately.

18. Drupada and the sons of Draupadi, O Lord of the earth, and the son of Subhadra, the mighty-armed, blew their conches separately.

Commentary: This blowing of conches announced the commencement of the battle.

स घोषो रातणराष्ट्रां हि यादन व्यिरयत् ।

नभश्च पृदथीं चितुमुलौ व्यनुनायन् ॥१९॥

सः that, घोषः uproar, रातणराष्ट्रम् of Dhritarashtra's party, हि यादन hearts, व्यिरयत् rent, नभः sky, च and, पृदथीम् earth, च and, एि also, तुमुलः tumultuous, व्यनुनायन् resounding.

19. That tumultuous sound rent the hearts of (the members of) Dhritarashtra's party, making both the heaven and the earth resound.

अथ व्यक्तस्थितान् दृष्ट्वा रतणराष्ट्रान्कदपध्वजः ।

प्रितेते शस्त्रसंपाते नुरुद्यम्य पाण्डिः ॥२०॥

हृषीकेशंतिताव्यदमिमाह महीपते ।

अथ now, व्यक्तस्थितान् standingarrayed, दृष्ट्वा seeing, रतणराष्ट्रान् Dhritarashtra's party, कदपध्वजः monkey-ensigned, प्रितेते abouttobegin, शस्त्रसंपाते discharge of weapons, नुरुः bow, उद्यम्य having taken up, पाण्डिः the son of Pandu, हृषीकेशम् toHrishikesha, ता then, क्वियम् word, इम् this, आह said, महीपते O Lordoftheearth.

20. Then, seeing the people of Dhritarashtra's party standing arrayed and the discharge of weapons about to begin, Arjuna, the son of Pandu, whose ensign was a monkey, took up his bow and said the following to Krishna, O Lord of the earth.

अरुन उवाच

सेनयोरुभयोमणध्ये रथं स्थापय मेऽच्युत ॥२१॥

यिथितादन्नरीक्षेऽहं यिरुक्कामानिक्तस्थितान् ।

कैमणयासहयोद्धव्यमत्तस्मन्नर्समुद्यमे ॥२२॥

सेनयोः ofthe armies, उभयोः ofboth, मध्ये inthemiddle, रथम् car,

स्थापय place, मे my, अच्युत O Achyuta (O changeless, Krishna), यित् while, एतान् these, दनरीक्षे behold, अहम् I, योद्धकामान् desiroustofight, - जिक्तस्थितान् standing, कैः with whom, मया by me, सह together, योद्धव्यम् mustbefought, अत्तस्मन् inthis, रर्समुद्यमे eve of battle.

Arjuna said:

21, 22. In the middle between the two armies, place my chariot, O Krishna, so that I may behold those who stand here desirous to fight, and know with whom I must fight, when the battle is about to commence.

योत्स्यमानानिक्षेऽहं यएतेऽत्र समागताः ।

रतणराष्ट्रस्य िबुणदेधेयुणदेधेदप्रयदचकीषणिः ॥२३॥

योत्स्यमानान् withtheobject offighting, जिक्षे observe, अहम् I, ये who, एते those, अत्र here (in this Kurukshetra), समागताः assembled, रतणराष्ट्रस्य the son of Dhritarashtra, िबुणदेधेः of the evil-minded, युदेधे in battle, दप्रयदचकीषणिः wishing to please.

23. For I desire to observe those who are assembled here to fight, wishing to please in battle the evil-minded Duryodhana (the son of Dhritarashtra).

सञ्जय उवाच

एभिो हृषीकेशो गुडाकेशेन भारत ।

सेनयोरुभयोमणधेये स्थापदयत्वा रथोत्तमम् ॥२४॥

एम् thus, उिः addressed, हृषीकेशः Hrishikesha, गुडाकेशेन by Gudakesha (the conqueror of sleep, Arjuna), भारत OBharata(descendant of king Bharata, Dhritarashtra), सेनयोः of the armies, उभयोः of both, मध्ये in the middle, स्थापदयत्वा having stationed, रथोत्तमम् best of chariots.

Sanjaya said:

24. Thus addressed by Arjuna, Krishna, having stationed that best of chariots, O Dhritarashtra, in the midst of the two armies,

भीष्मद्रोप्रमुखतः सैषां च महीदक्षताम् ।

उिच पाथण पश्यैतान्समितानुकुरुददत ॥२५॥

भीष्मद्रोप्रमुखतः in front of Bhishma and Drona, सैषाम् of all, च and, महीदक्षताम् rulers of the earth, उिच said, पाथण Partha, पश्य behold, एतान् these, समितान् gathered, कुरुन् Kurus, इदत thus.

25. In front of Bhishma and Drona, and all the rulers of the earth, said: “O Arjuna (son of Pritha), behold these Kurus gathered together.”

तत्रापश्यत्कस्थतान्याथणः दपतृनथ दपतामहान् ।

आचायाणन्मातुलान्भ्रातृनुपुत्रान्पौत्रान्सखींसंतथा ॥२६॥

तत्र there, अपश्यत् saw, कस्थतान् stationed, पाथण : Partha, दपतृन् fathers, अथ also, दपतामहान् grandfathers, आचायाणन् teachers, मातुलान् maternal uncles, भ्रातृन् brothers, पुत्रान् sons, पौत्रान् grandsons, सखीन् friends, तथा too.

26. Then, Arjuna (son of Pritha) saw there (in the armies) stationed, fathers and grandfathers, teachers, maternal uncles, brothers, sons, grandsons and friends too.

श्वशुरानुसुहिषैचि सेनयोरुभयोरदप ।

तान्समीक्ष्य स किौयः सिणन्बनूधूनिक्तस्थतान् ॥२७॥

कृपया परयाऽऽदिष्टो दिषीदन्निमर्षीत् ।

श्वशुरान् fathers-in-law, सुहिः friends, च and, एि also, सेनयोः in armies, उभयोः (in) both, अदप also, तान् those, समीक्ष्य having seen, सः he, कौयः Kaunteya, साणन् all, बनूधून् relatives, अिक्तस्थितान् standing (arrayed), कृपया by pity, परया deep, आदिष्टः filled, दिषीन् sorrowfully, इमि this, अर्बुति said.

27. (He saw) fathers-in-law and friends also in both the armies. The son of Kunti, Arjuna, seeing all those kinsmen thus standing arrayed, spoke this, sorrowfully filled with deep pity.

अरुन उवाच

दृष्ट्वेमंस्वजनंकृष्ण युयुत्सुं समुपक्तस्थितम् ॥२८॥

दृष्ट्वा havingseen, इमम् these, स्वजनम् kinsmen, कृष्ण O Krishna (the dark one, He who attracts), युयुत्सुम् eager to fight, समुपक्तस्थितम् arrayed.

Arjunasaaid:

28. Seeing these, my kinsmen, O Krishna, arrayed, eager to fight,

सिीक्तिमम गात्रादर् मुखं च पररशुष्यदत ।

पिथुश्चशरीरेमेरोमहषणश्च जायते ॥२९॥

सिीक्ति fail, मम my, गात्रादर् limbs, मुखम् mouth, च and, पररशुष्यदत is parching, पिथुः shivering, च and, शरीरे inbody, मे my, रोमहषणhorripilation, च and, जायते arises.

29. Mylimbsfail and my mouth is parched, my body quivers and my hair stands on end,

गाण्डीं संसते हस्तात्त्वक्चैचि पररिह्यते ।

न च शक्नोम्यिस्थातुं रमति च मे मनः ॥३०॥

गाण्डीम् Gandiva, संसते slips, हस्तात् from(my)hand, त्वक् (my) skin, च and, एि also, पररिह्यते burns all over, न not, च and, शक्नोदम (1)amable, अिस्थातुम् to stand, रमदत इि seems whirling, च and, मे my, मनः mind.

30. The (bow) Gandiva slips from my hand, and also my skin burns all over; I am unable even to stand and my mind is reeling, as it were.

दनदमत्तादन च पश्यादम दिपरीतादन केशि ।

न च शेरेयोऽनुपश्यादम हत्वा स्वजनमाहि ॥३१॥

दनदमत्तादन omens, च and, पश्यादम I see, दिपरीतादन adverse, केशि Kesava, न not, च and, शेरेयःgood, अनुपश्यादम (I) see, हत्वा killing, स्वजनम् our people, आहि in battle.

31. And I see adverse omeris, O Kesava. I do not see any good in killing my kinsmen in battle.

Commentary: Kesava means 'he who has fine or luxuriant

नकाङ्क्षेदिजयं कृष्ण न च राज्यं सुखादन च ।

दंकनोराज्येन गोदिन्द दंकं भोगैजीदितेन ि ॥३२॥

न not, काङ्क्षे(I) desire, दिजयम् victory, कृष्ण O Krishna, न not, च and, राज्यम् kingdom, सुखादन pleasures, च and, दकम् what, नः tous, राज्येन by kingdom, गोदिन्द O Govinda, दकम् what, भोगैः by pleasures, जीदितेन life, ि or.

32. I desire not victory, O Krishna, nor kingdom, nor pleasures. Of what avail is dominion to us, O Krishna, or pleasures or even life?

येषामथे कादङ्क्षतं नो राज्यं भोगाः सुखादन च ।

त इमेऽक्तिस्थता युद्धे प्राणस्त्यक्त्वा नर्दन च ॥३३॥

येषाम् of whose, अथे sake, कादङ्क्षतम् (is) desired, नः by us, राज्यम् kingdom, भोगाः enjoyment, सुखादन pleasures, च and, ते they, इमे these, अक्तिस्थताः stand, युद्धे in battle, प्राणन् life, त्यक्त्वा having abandoned, नर्दन wealth, च and.

33. Those for whose sake we desire kingdom, enjoyments and pleasures, stand here in battle, having renounced life and wealth.

आचायाणः दपतरः पुत्रास्तथै च दपतामहाः ।

मातुलाः श्वशुराः पौत्राः श्यालाः सम्बक्तन्धनस्तथा ॥३४॥

आचायाणः teachers, दपतरः fathers, पुत्राः sons, तथा thus, एि also, च and, दपतामहाः grandfathers, मातुलाः maternal uncles, श्वशुराः fathers-in-law, पौत्राः grandsons, श्यालाः brothers-in-law, सम्बक्तन्धनः relatives, तथा as well as.

34. Teachers, fathers, sons and also grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives,-

एतान्न हि दमच्छादम घ्नतोऽदप मरुसिन् ।

अदप तैरैलोक्यराज्यस्य हेतोः दंकं नु महीकृते ॥३५॥

एतान् these, न not, हिम् to kill, इच्छाम (I) wish, घ्नतः अदप even if they kill me, मरुस्मिन् O Madhusudana (the slayer of Madhu, a demon), अदप even, तैरैलोक्यराज्यस्य dominion over the three worlds, हेतोः for the sake of, दकम् how, नु then, महीकृते for the sake of the earth.

35. These I do not wish to kill, though they kill me, O Krishna, even for the sake of dominion over the three worlds; leave alone killing them for the sake of the earth.

दनहत्य रतणराष्ट्रान्नः का प्रीदतः

स्याज्जनिणन ।

दमहस्यैश्रयिस्माहृतैवैतान्जनस्यन्॥३६॥ sonsofDhritarashtra, नः to us, का what, प्रीदतः pleasure, स्यात् may be, जनिणन OJanardana, पापम् sin, ए only, आश्रयेत् would take hold, अस्मान् to us, हत्वा having killed, एतान् these, आततादयनः felons.

36. By killing these sons of Dhritarashtra, what pleasure can be ours, O Janardana? Only sin will accrue to us from killing these felons.

Commentary: 'Janardana' means 'one who is worshipped by all for prosperity and salvation'-Krishna.

He who sets fire to the house of another, who gives poison, who runs with sword to kill, who has plundered wealth and lands, and who has taken hold of the wife of somebody else is an atayai. Duryodhana had done all these evil actions.

तस्मान्नाहाण ियं हिंरतणराष्ट्रान्स्वबान्धिन्।

स्वजनं दह कथं हत्वासुक्तखनः स्याममारि॥३७॥

तस्मात् therefore, न (are)not, अहाणjustified, ियम् we, हिम् to kill, रतणराष्ट्रान् the sons of Dhritarashtra, स्वबान्धिन् ourrelatives. स्वजनम् kinsmen, दह indeed, कथम् how, हत्वा having killed, सुक्तखनः happy, स्याम may (we)be, मारि OMadhava.

37. Therefore, weshould notkillthesons of Dhritarashtra, our relatives; for how can we be happy by killingourown people, O Madhava(Krishna)?

यद्यप्येतेनपश्यक्ति लोभोपहतचेतसः।

कुलक्षयकृतांषिदमत्रद्रोहे च पातकम्॥३८॥

यद्यदप though, एते these, न not, पश्यक्ति see, लोभोपहतचेतसः with intelligence overpowered by greed, कुलक्षयकृतम् inthe destructionoffamilies, षिम् evil, दमन्द्रो in hostility to friends, च and, पातकम् sin.

38. Thoughthey, with intelligenceoverpowered by greed, see no evil in the destruction of families, and no sin in hostility to friends,

कथं न ज्ञेयमस्मादभः पापिस्मादन्निदतणतुम् ।

कुलक्षयकृतांषि प्रपश्यत्तद्भ्रजणनिगणन ॥३९॥

कथम् why, न not, ज्ञेयम् should be learnt, अस्मादभः by us, पापात् from sin, अस्मात् this, दनिदतणतुम् to turn away, कुलक्षयकृतम् in the destruction of families, षिम् evil, प्रपश्यत्तद्भ्रः clearly seeing, जनिगणन O Janardana.

39. Why should not we who clearly see evil in the destruction of families, learn to turn away from this sin, O Janardana (Krishna)?

Commentary: Ignorance of law is no excuse; but wanton

Sinful conduct is a grave crime, unworthy of us, who are wiser.

कुलक्षये प्रश्यति कुलमार्गः सनातनाः ।

मे नष्टे कुलं कृत्स्नमर्मोऽदभितुयुत ॥४०॥

कुलक्षये in the destruction of a family, प्रश्यति perish, कुलमार्गः family religious rites, सनातनाः immemorial, मे spirituality, नष्टे being destroyed, कुलम् कृत्स्नम् the whole family, अर्मणः impiety, अदभितुयुत overcomes, उत indeed.

40. In the destruction of a family, the immemorial religious rites of that family perish; on the destruction of spirituality, impiety, indeed, overcomes the whole family.

Commentary: Dharma-the duties and ceremonies practised by the family in accordance with the injunctions of the scriptures.

अर्माणदभितूकृष्ण प्रियुक्ति कुलक्तखयः ।

स्त्रीषु िष्टासु िषोय जायते िर्णसङ्करः ॥४१॥

अर्माणदभितू from the prevalence of impiety, कृष्ण O Krishna, प्रियुक्ति become corrupt, कुलक्तखयः the women of the family, स्त्रीषु in women, िष्टासु (being) corrupt, िर्णसङ्करः O Varshneya, जायते arises, िर्णसङ्करः caste-admixture.

41. By the prevalence of impiety, O Krishna, the women of the family become corrupt; and, women being corrupted, Varshneya (descendant of Vrishni), there arises intermingling of castes.

सङ्करो नरकायै कुलघ्नानां कुलस्य च ।

पतति दपतरो ह्येषां लुप्तदण्डिकदक्रयाः ॥४२॥

सङ्करः confusion of castes, नरकाय for the hell, एि also, कुलघ्नानाम् of the slayers of the family, कुलस्य of the family, च and, पतक्ति fall, दपतरः the forefathers, दह verily, एषां their, लुप्तदण्डिकदक्रयाः deprived of the offerings of rice-ball and water.

42. Confusion of castes leads to hell the slayers of the family, for their forefathers fall, deprived of the offerings of rice-ball and water (libations).

षिरेतैः कुलघ्नानां िर्णसङ्करकारकैः ।

उत्साद्यि जादतर्माणः कुलर्माणश्च शाश्वताः ॥४३॥

षिः byevil deeds, एतैः (by)these, कुलघ्नानाम् ofthefamily destroyers, िर्णसङ्करकारकैः causing intermingling of castes, उत्साद्यि aredestroyed, जादतर्माणः religious rites of the caste, कुलर्माणः family religiousrites, च and, शाश्वताः eternal.

43. By these evil deeds of the destroyers of the family, which cause confusion of castes, the eternal religious rites of the caste and the family are destroyed.

उत्सन्नकुलर्माणरां मनुष्यारं जनिणन ।

नरकेऽदनयतं िासो भितीत्यनुशुशुरुम् ॥४४॥

उत्सन्नकुलर्माणराम् whosefamilyreligious practices are destroyed, मनुष्याराम् of the men, जनिणन O Janardana, नरके inhell, अदनयतं forunknown period, िसिः dwelling, भिदत is, इदत thus, अनुशुशुरुम् we have heard.

44. We have heard, O Janardana, that inevitable is the dwelling for an unknown period in hell for those men in whose families the religious practices have been destroyed.

अहो बत महत्पापं कतुं व्दिदसता ियम्।

यद्राज्यसुखलोभेन हिं स्वजनमुद्यताः॥४५॥

अहोबत alas, महत् great, पापम् sin, कतुणम् do, व्दिदसताः prepared, यिम् we, यत् that, राज्यसुखलोभेन by the greed of pleasureofkingdorn, हिम् to kill, स्वजनम् kinsmen, उद्यताः prepared.

45. Alas! We are involved in a greatsin, in that we are prepared to kill our kinsmen, through greed for the pleasures of a kingdom.

यदि मामप्रतीकारमशस्त्रं शस्त्रपार्यः ।

रातणराष्टरा ररे हनुयुस्तनेमे क्पेमतरं भित् ॥४६॥

यदि if, माम् me, अप्रतीकारम् unresisting, अशस्त्रम् unarmed, शस्त्रपार्यः with weapons in hand, द्रुतणराष्ट्राः the sons of Dhritarashtra, ररे in the battle, हनुयुः should slay, तत् that, मे of me, केषेमतरम् better, भित् would be.

46. If the sons of Dhritarashtra with weapons in hand should slay me in battle, unresisting and unarmed, that would be better for me.

सञ्जय उवाच

एमुक्त्वाऽजुणनः संख्ये रथोपस्थ उपादिशत् ।

दिसृज्य सशरं चापं शोकसंदिग्धमानसः ॥४७॥

एम् thus, उक्त्वा havingsaid, अजुणनArjuna, संख्ये in the battle, रथोपस्थे on the seat of the chariot, उपादिशत् satdown, दिसृज्य havingcastaway, सशरम् with arrow, चापम् bow, शोकसंदिग्धमानसः with a mind distressedwith sorrow.

Sanjaya said:

47. Having thus spoken in the midst of the battlefield, Arjuna, casting away his bow and arrow, sat down on the seat of the chariot with his mind overwhelmed with sorrow.

ॐ तत्सत् इदं श्रीमद्भग्विगीतासूपदनषतुसु

र्द्धदिद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंर्षि

अजुणनदिषियोगो नाम प्रथमोऽध्यायः ॥

Thus in the Upanishads of the gloriousBhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna andArjuna, ends the first discourse entitled:

The Yoga of the Despondency of Arjuna.

अथ द्द्वतीयोऽध्यायः

SECOND DISCOURSE

सांख्ययोगः

SANKHYA YOGA

सञ्जय उचि

तं तथा कृपयाऽदिष्टमश्रुपूराणकुलेक्षम् ।

दिषिषिदमि िक्वमिच मरुसूिनः ॥१॥

तम् to him, तथा thus, कृपया with pity, आदिष्टम् overcome, अश्रुपूराणकुलेक्षम् with eyes filled with tears and agitated, दिषिषिम् despondent, इमि this, क्विमि speech, उचि spoke, मरुसूिनः Madhusudana.

Sanjaya said:

1. To him who was thus overcome with pity and who was despondent, with eyes full of tears and agitated, Madhusudana (the destroyer of Madhu) or Krishna spoke these words:

श्री भगिनिच

कुतस्त्वा कश्मलदमि दिषमे समुपक्तस्थतम् ।

अनायणजुष्टमस्वण्यणमकीदतणकरमजुणन ॥२॥

कुतः whence, त्वा upon thee, कश्मलम् dejection, इमि this, दिषमे in perilous strait, समुपक्तस्थतम् comes, अनायणजुष्टम् unworthy (un-aryan- like), अस्वण्यणम् heaven-excluding, अकीदतणकरम् disgraceful, अजुणन O Arjuna.

The Blessed Lord said:

2. Whence is this perilous strait come upon thee, this dejection which is unworthy of you, disgraceful, and which will close the gates of heaven upon you, O Arjuna?

कैलैब्यं मा स्म गमः पाथण नैतत्त्वयुपपद्यते । कुषु

दंरं ह्यिबिबणल्यं त्यक्त्वोदत्तष्ठ परिप ॥३॥

कैलैब्यम् impotence, मा स्म गमः do not get, पाथण O Partha, न not, एतत् this, त्वदय in thee, उपपद्यते is fitting, कुषुद्रम् mean, ह्यिबिबणल्यम् weakness of the heart, त्यक्त्वा having abandoned, उदत्तष्ठ stand up, परिप O scorcher of the foes.

3. Yield not to impotence, O Arjuna, son of Pritha. It does not befit thee. Cast off this mean weakness of the heart! Stand up, O scorcher of the foes!

अजुणन उचि

कथं भीष्ममहं संख्ये द्रोणं च मरुसूिन ।

इषुदभः प्रदतयोत्स्यादम पूजाहाणिररसूिन ॥४॥

कथम् how, भीष्मम् Bhishma, अहम् संख्ये in battle, द्रोणम् Drona, च and, मरुसूिन O Madhusudana, इषुदभः with arrows, प्रदतयोत्स्यादम् shall fight, पूजाहो worthy to be worshipped, अररसूिन O destroyer of enemies.

Arjuna said:

4. How, O Madhusudana, shall I fight in battle with arrows against Bhishma and Drona, who are fit to be worshipped, O destroyer of enemies?

गुरूनहत्वा दह महानुभिान् श्रेयो भिुं भैक्ष्यमपीहलोके ।

हत्वाथणकामांसुतु गुरूदनहि भुञ्जीय भोगान् रुदरप्रदिग्धान् ॥५॥

गुरून् the Gurus (teachers), अहत्वा instead of slaying, दह indeed, महानुभिान् most noble, श्रेयः better, भिुम् to eat, भैक्ष्यम् alms, अदप even, इह here, लोके in the world, हत्वा having slain, अथणकामान् desirous of wealth, तु indeed, गुरून् Gurus, इह here, एि also, भुञ्जीय enjoy, भोगान्

Enjoyments, रुदरप्रदिग्धान् stained with blood.

5. Better it is, indeed, in this world to accept alms than to slay the most noble teachers. But if I kill them, even in this world all my enjoyments of wealth and fulfilled desires will be stained with (their) blood.

न चैतदद्वयः कतरन्नो गरीयो

यद्वा जयेम यदि िा नो जयेयुः ।

यानि हत्वा न दज्जीदिषाम-

स्तेऽस्तिस्थताः प्रमुखे रातणराष्टराः ॥६॥

न not, च and, एतत् this, दिद्यः (we) know, कतरत् which, नः for us, गरीयः better, यत् that, ि or, जयेम we should conquer, यदि िा न or, us, जयेयुः they should conquer, यान् whom, एि even, हत्वा having slain, न not, दज्जीदिषामः we wish to live, ते those, अस्तिस्थताः (are) standing, प्रमुखे in face, रातणराष्टराः sons of Dhritarashtra.

6. We can hardly tell which will be better, that we should conquer them or that they should conquer us. Even the sons of Dhritarashtra, after slaying whom we do not wish to live, stand facing us.

कापणण्योषोपहतस्वभिः

पृच्छादम त्वां र्मणसंमूढचेताः ।

यच्छेरयः स्यादन्नदश्च तं रूबूदह तन्मे

दशष्यसेतेऽहं शादर मां त्वां प्रपन्नम् ॥७॥

कापणण्योषोपहतस्वभिः with nature overpowered by the taint of pity, पृच्छादम I ask, त्वाम् Thee, र्मणसंमूढचेताः with a mind in confusion about duty, यत् which, श्रेयः good, स्यात् may be, दनदश्चतम् decisively, रूबूदह, तत् that, मे for me, दशष्यः disciple, ते Thy, अहम् I, शादर teach, माम् me, त्वाम् to Thee, प्रपन्नम् taken refuge.

7. My heart is overpowered by the taint of pity; my mind is confused as to duty. I ask Thee: Tell me decisively what is good for me. I am Thy disciple. Instruct me who has taken refuge in Thee.

न दह प्रपश्यादम ममापनुद्या-

द्यच्छोकमुच्छोषदमक्तन्द्रयाराम् ।

ओष्य भूमिसपत्नमृद्धम् राज्यं सुरारामदप चादर्पत्यम् ॥८॥

न दह not, प्रपश्यादम I see, मम my, अपनुद्यात् would remove, यत् that, शोकम् grief, उच्छोषम् drying up, इक्तन्द्रयाराम् of my senses, ओष्य having obtained, भूमौ on the earth, असपत्नम् unrivalled, ऋद्धम् prosperous, राज्यम् dominion, सुराराम् over the gods, अदप even, च, आदर्पत्यम् lordship.

8. I do not see that it would remove this sorrow that burns up my senses, even if I should attain prosperous and unrivalled dominion on earth or lordship over the gods.

सञ्जय उवाच

एमुक्त्वा हृषीकेशं गुडाकेशः परिप ।

नयोत्स्य इदतगोदिन्दमुक्त्वा तूष्णीं बभूव ॥९॥

एम् thus, उक्त्वा having spoken, हृषीकेशम् to Hrishiksha, गुडाकेशः Arjuna (the conqueror of sleep), परिप destroyer of foes, न योत्स्ये I will not fight, इदत thus, गोदिन्दम् to Govinda, उक्त्वा having said, तूष्णीम् silent, बभूव became.

Sanjaya said:

9. Having spoken thus to Hrishikesha (the Lord of the senses), Arjuna (the conqueror of sleep), the destroyer of foes, said to Krishna, "I will not fight" and became silent.

तस्मिन् हृषीकेशः प्रहसन्नि भारत।

सेनयोरुभयोर्मण्डयेदिषिदमि चिः ॥१०॥

तम् to him, जिच spoke, हृषीकेशः Hrishikesha, प्रहसन् smiling, इ as it were, भारत O Bharata, सेनयोः of the armies, उभयोः (of) both, मध्ये in the middle, दिषिम् despondent, इम् this, चिः word.

10. To him who was despondent in the midst of the two armies, Krishna, as if smiling, O Bharata, spoke these words.

श्री भगवानुवाच

अशोच्यानन्वशोचस्त्वं प्रजिज्ञाश्च भाषसे ।

गतासूनगतासुंश्च नानुशोचति पक्तण्डताः ॥११॥

अशोच्यान् those who should not be grieved for, अन्वशोचः hast grieved, त्वम् thou, प्रजिज्ञाश्च words of wisdom, च and, भाषसे speakest, गतासून् the dead, अगतासून् the living, च and, न अनुशोचति grieve not, पक्तण्डता the wise.

The Blessed Lord said:

11. Thou hast grieved for those that should not be grieved for, yet thou speakest words of wisdom. The wise grieve neither for the living nor for the dead.

Commentary: The philosophy of the Gita begins from this Verse.

Bhishma and Drona deserve no grief because they are eternal in their real nature and they are virtuous men who possess very good conduct. Though you speak words of wisdom, you are unwise because you grieve for those who are really eternal and who deserve no grief. They who are endowed with the knowledge of the Self are wise men. They will not grieve for the living or for the dead because they know well that the Self is immortal and that It is unborn. They also know that there is no such a thing as death, that it is a separation of the astral body from the physical, that death is nothing more than a disintegration of matter and that the five elements of which the body is composed return to their source. Arjuna had forgotten the eternal nature of the Soul and the changing nature of the body. Because of his ignorance, he began to act as if the temporary relations with kinsmen, teachers, etc., were permanent. He forgot that his relations with this world in his present life were the results of past actions. These, when exhausted, end all relationship and new ones crop up when one takes on another body.

The result of past actions is known as karma and that portion of the *karma* which gave rise to the present incarnation is known as *prarabdha karma*.

न त्वेवाहं जातु नासं न त्वं ने मे जनादर्पाः ।

न चिनभदिष्यामः सिंयमतः परम् ॥१२॥

न not, तु indeed, एि also, अहम् I, जातु at any time, न not, आयम was, न not, त्वम् thou, न not, इमे these, जनादर्पाः : rulers of men, नो, च and, एि also, न not, भदिष्यामः shall be, सिं all, यिम् we, अतः from this time, परम् after.

12. Nor at any time indeed was I not, nor thou, nor these rulers of men, nor verily shall we ever cease to be hereafter.

Commentary: Lord Krishna speaks here of the immortality of the Soul or the imperishable nature of the Self (Atman). The Soul exists in the three periods of time (past, present and future). Man continues to exist even after the death of the physical body. There is life beyond.

दिहिनोऽक्तस्मन्यथा िहे कौमारं यौनं जरा ।

तथा िहिरप्राक्तप्राणरस्तत्र न मुह्यदत ॥१३॥

दिहिनः of the embodied (soul), अक्तस्मन् in this, यथा as, हि in body, कौमारम् childhood, यौनम् youth, जरा old age, तथा so also, िहिरप्राक्तप्राणः the attaining of another body, रीरः the firm, तत्र thereat, न not, मुह्यदत grieves.

13. Just as in this body the embodied (soul) passes into childhood, youth and old age, so also does it pass into another body; the firm man does not grieve thereat.

Commentary: Just as there is no interruption in the passing of childhood into youth and youth into old age in this body, so also there is no interruption by death in the continuity of the ego. The Self is not dead at the termination of the stage, viz.. childhood. It is certainly not born again at the beginning of the second stage, viz., youth. Just as the Self passes unchanged from childhood to youth and from youth to old age, so also the Self passes unchanged from one body into another. Therefore, the wise man is not at all distressed about it.

मात्रास्पृशणसुतु किौय शीतोष्णसुखिः खिः ।

आगमापादयनोऽदनत्यास्तां तदक्षस्व भारत ॥१४॥

मध्यस्पृशी : contacts of senses with objects, तु indeed, कौरोग O Kaunteya (son of Kunti), शीतोष्णसुखि jects, indeo of cold and heat, pleasure and pain, आगमापादयनः with beginning and end, अदनत्याः impermanent, तान् them, दतदक्षस्व bear (thou), भारत Bharata.

14. The contacts of the senses with the objects, O son of Kunti, which cause heat and cold, pleasure and pain, have a beginning and an end; they are impermanent; endure them bravely, O Arjuna.

Commentary: Cold is pleasant at one time and painful at another. Heat is pleasant in winter but painful in summer. The same object that gives pleasure at one time gives pain at another time. So the sense-

contacts that give rise to the sensations of heat and cold, pleasure and pain come and go. Therefore, they are impermanent in nature. The objects come in contact with the senses or the Indriyas, viz., skin, ear, eye, nose, etc., and the sensations are carried by the nerves to the mind which has its seat in the brain. It is the mind that feels pleasure and pain. One should try to bear patiently heat and cold, pleasure and pain and develop a balanced state of mind. (Cf. V. 22)

यं दह न व्यथयनेत्येतेपुरुषं पुरुषणभ ।

समिःखसुखं रीरंसोऽमृतत्वाय कल्पते ॥१५॥

यम् whom, दह surely, नव्यथयक्ति afflict not, एते these, पुरुषम् man, पुरुषणभ chief among men, समिः
खसुखम् same in pleasure and pain, रीरम् firm man, सः he, अमृतत्वाय for immortality, कल्पते is fit.

15. That firm man whom, surely, these afflict not, O chief among men, to whom pleasure and pain are the same, is fit for attaining immortality.

Commentary: Dehadhyasa or identification of the Self with the body is the cause of pleasure and pain. The more you are able to identify yourself with the immortal, all-pervading Self, the less will you be affected by the pairs of opposites (Dvandvas, pleasure and pain, etc.)

Titiksha or the power of endurance develops the will-power. Calm endurance in pleasure and pain, and heat and cold is one of the qualifications of an aspirant on the path of Jnana Yoga. It is one of the Shatsampat or sixfold virtues. It is a condition of right knowledge. Titiksha by itself cannot give you Moksha or liberation, but still, when coupled with discrimination and dispassion, it becomes a means to the attainment of Immortality or knowledge of the Self. (Cf. XVIII. 53)

नासतो दिद्यते भिो नाभिो दिद्यते सतः ।

उभयोरदप दृष्टोऽस्त्विनयोस्तत्त्विदशणदभः ॥१६॥

न not, असतः of the unreal, दिद्यते is, भिः being, न not, अभिः non-being, दिद्यते is, सतः of the real, उभयोः
of the two, अदप also, दृष्टः (has been) seen, त्विः the final truth, तु indeed, अनयोः of these, तत्त्विदशणदभः by
the knowers of the Truth.

16. The unreal hath no being; there is no non-being of the real; the truth about both has been seen by the knowers of the Truth (or the seers of the Essence).

Commentary: The changeless, homogeneous Atman or the Self always exists. It is the only solid Reality.

This phenomenal world of names and forms is ever changing. Hence it is unreal. The sage or the Jivanmukta is fully aware that the Self always exists and that this world is like a mirage. Through his Jnanachakshus or the eye of intuition, he directly cognises the Self. This world vanishes for him like the snake in the rope, after it has been seen that only the rope exists. He rejects the names and forms and takes the underlying Essence in all the names and forms, viz., Asti-Bhati-Priya or Satchidananda or Existence- Knowledge-Bliss Absolute. Hence he is a Tattvadarshi or a knower of the Truth or the Essence.

What is changing must be unreal. What is constant or permanent must be real.

अदिनादश तु तदद्वक्तृ यः सिणदमिं ततम् ।

दिनाशमव्ययस्यास्य न कदश्चत् कतुणमहणदत् ॥१७॥

अदिनादश indestructible, तु indeed, तत् That, दिक्कृ know (thou), येन by which, सिणम् all, इम् this, ततम् is pervaded, दिनाशर destruction, अव्ययस्य अस्य of this Imperishable, न not, कदश्चत् anyone. कतुणम् to do, अहणदत् able.

17. Know That to be indestructible, by Which all this is pervaded. None can cause the destruction of That, the Imperishable.

Commentary: Brahman or Atman pervades all the objects like ether. Even if the pot is broken, the ether that is within and without the pot cannot be destroyed. Even so, if the bodies and all other objects perish, Brahman or the Self that pervades them cannot perish. It is the living Truth, Sat.

Brahman has no parts. There cannot be either increase or diminution in Brahman. People are ruined by loss of wealth. But Brahman does not suffer any loss in that way. It is inexhaustible. Therefore, none can bring about the disappearance or destruction of the Self. It always exists. It is always all-full and self-contained. It is Existence Absolute. It is immutable.

॥३॥ इमे िहा दनत्यस्योः शरीररः ।

अनादशनोऽप्रमेयस्य तस्मिं युध्यस्व भारत ॥१८॥

॥३॥: having an end, इमे these, हिः bodies, दनत्यस्य of the everlasting, उः are said, शरीररः of the embodied, अनादशनः of the indestructible, अप्रमेयस्य of the immeasurable, तस्मात् therefore, युध्यस्व fight, भारत O Bharata.

18. These bodies of the embodied Self, Which is eternal, indestructible and immeasurable, are said to have an end. Therefore fight, O Arjuna.

Commentary: Lord Krishna explains to Arjuna the nature of the all-pervading, immortal Self in a variety of ways and thus induces him to fight by removing his delusion, grief and despondency which are born of ignorance.

य एनं िदत्त हिरं यश्चैनं मन्यते हतम् ।

उभौ तौ न दिजानीतो नायं हक्तिन हन्यते ॥१९॥

यः he who, एनम् this (Self), दिक्त् knows, हिरम् slayer, यः he who, च and, एनम् this, मन्यते thinks, हतम् slain, उभौ both, तौ those, न not, दिजानीतः know, नोत्, अयम् this, हक्ति slays, न not, हन्यते is slain.

19. He who takes the Self to be the slayer and he who thinks It is slain, neither of them knows. It slays not, nor is it slain.

Commentary: The Self is non-doer (Akarta) and as It is immutable, It is neither the agent nor the object of the act of slaying. He who thinks “I slay” or “I am slain” with the body or the Ahamkara (ego), he does not really comprehend the true nature of the Self. The Self is indestructible. It exists in the three periods of time. It is Sat (Existence). When the body is destroyed, the Self is not destroyed. The body has to undergo change in any case. It is inevitable. But the Self is not at all affected by it. Verses 19, 20, 21, 23 and 24 speak of the immortality of the Self or Atman. (Cf. XVIII. 17)

न जायते दियते िकिदच.

न्नायं भूत्वा भदितानभूयः।अ

जो दनत्यः शाश्वतोऽयंपुरारोनहन्यते हन्यमाने शरीरे ॥२०॥

न not, जायते isborn, दियते dies, ि, किदचत् atany time, न not, अयम् this (Self), भूत्वा having been, भदिता will be, ि or, न not, भूयः (any)more, अजः unborn, दनत्यः eternal, शाश्वतः changeless, अयम् this, पुरारः ancient, न not, हन्यते is killed, हन्यमाने beingkilled, शरीरे in body.

20. It is notborn,nordoes It ever die; afterhaving been, It again ceases not to be; unborn, eternal, changelessandancient, It is not killed whenthe body is killed.

Commentary:ThisSelf(Atman) is destitute of thesix types of transformation or Bhava-Vikaras such as birth. Existence,growth,transformation, declineand death. As It is indivisible (Akhandam), It does not diminish in size.Itneithergrows nor does It decline. It is ever the same. Birth and death are for the physical bodyonly.Birthanddeath cannot touchtheimmortal, all-pervading Self.

िदिनादशनं दनत्तं य एनमजमव्ययम् ।

कथं स पुरुषः पाथण कं घातयदत हक्ति कम् ॥२१॥

ि knows, अदिनादशनम् indestructible, दनत्यम् eternal, यः who, एनम् this (Self), अजम् unborn, अव्ययम् man, inexhaustible, कथम् how, सः he (that), पुरुषः पाथण O Partha (son of Pritha), कम् whom, घातयदत causes to beslain, हक्ति kills, कम् whom.

21. Whosoever knows It to be indestructible, eternal, unborn and inexhaustible, how can that man slay, O Arjuna, or cause to be slain?

Commentary: The enlightened sage who knows the immutable and indestructible Self through direct cognition or spiritual Anubhava (experience) cannot do the act of slaying. He cannot cause another to slay also.

िसिंदस जीराणदन यथा दिहाय निादन गृल्लादत नरोऽपरादर् ।

तथा शरीरादर् दिहाय जीराण- न्यन्यादन संयादत निादन िही ॥२२॥

सिंदस clothes, जीर्णदन worn out, यथा as, दिहाय having cast away, निदन new, गृह्णादत takes, नरः man, अपरादर others, तथा so, शरीरादर bodies, दिहाय having cast away, जीर्णदन worn-out, अन्यादन others, संयादत enters, निदन new, हिं the embodied (one).

22. Just as a man casts off worn-out clothes and puts on new ones, so also the embodied Self casts off worn-out bodies and enters others which are new.

नैनं दछन्दक्ति शस्त्रादर नैनं िहदत पाकः ।

न चैनं केलियन्त्यापो न शोषयदत मारुतः ॥२३॥

न not, एनम् this(Self), दछन्दक्ति cut, शस्त्रादर weapons, न not, एनम् this, हिदत burns, पाकः fire, न not, च and, एनम् this, केलियक्ति wet, आपः waters, न not, शोषयदत dries, मारुतः wind.

23. Weapons cut It not, fire burns It not, water wets it not, wind dries It not.

Commentary: The Self is indivisible. It has no parts. It is extremely subtle. It is infinite. Therefore, sword cannot cut It; fire cannot burn It; water cannot wet It; wind cannot dry It.

अच्छेद्योऽयमिहोऽयमक्लेद्योऽशोष्य एि च ।

दनत्यः सिणगतः स्थासुरचलोऽयं सनातनः ॥२४॥

अच्छेद्यः cannotbe cut, अयम् this(Self), ओह्यः cannot be burnt, अयम् this, अक्लेद्यः cannot be wetted, अशोष्यः cannotbe dried, एि also, च and, दनत्यः eternal, सिणगतः all-pervading, स्थासुः stable, अचलः immovable, अयम् this, सनातनः ancient.

24. This Self cannot be cut, burnt, wetted, nor dried up. It is eternal, all-pervading, stable, immovable and ancient.

Commentary: The Self is very subtle. It is beyond the reach of speech and mind. It is very difficult to understand this subtle Self. So Lord Krishna explains the nature of the immortal Self in a variety of ways with various illustrations and examples, so that It can be grasped by the people.

Sword cannot cut this Self. So It is eternal. Because It is eternal, It is all-pervading. Because It is all-pervading, It is stable like a statue. Because It is stable, It is immovable. It is everlasting. Therefore, It is not produced out of any cause. It is not new. It is ancient.

अव्योऽयमदचन्त्योऽयमदिकायोऽयमुच्यते ।

तस्मिं दिदितैवैनं नानुशोदचतुमहणदस ॥२५॥

अव्यः unmanifested, अयम् this (Self), अदचन्त्यः unthinkable, अयम् this, अदिकायणः unchangeable, अयम् this, उच्यते is said, तस्मात् therefore, एिम् thus, दिदित्वा having known, एनम् this, न not, अनुशोदचतुम् to grieve, अहणदस (thou) oughtest.

25. This (Self) is said to be unmanifested, unthinkable and unchangeable. Therefore, knowing This to be such, thou shouldst not grieve.

Commentary: The Self is not an object of perception. It can hardly be seen by the physical eyes.

Therefore, the Self is unmanifested. That which is seen by the eyes becomes an object of thought. As the Self cannot be perceived by the eyes, It is unthinkable. Milk when mixed with buttermilk changes its form. The Self cannot change Its form like milk. Hence, It is changeless and immutable. Therefore, thus understanding the

Self, thou shouldst not mourn. Thou shouldst not think also that

Thou art their slayer and that they are killed by thee.

अथ चैनं दनत्यजातंदनतयं ि मन्यसे मृतम् ।

तथादप त्वं महाबाहोर्नि शोदचतुमहणदस ॥२६॥

अंथ now, च and, एनम् this (Self), दनत्यजातम् constantly born, दनत्यम् constantly, ि or, मन्यसे thinkest, मृतम् dead, तथादप even then, त्वम् thou, महाबाहो mighty-armed, न not, एम् thus, शोदचतुम् to grieve, अहणदस (thou) oughtest.

26. But even if thou thinkest of It as being constantly born and constantly dying, even then, O mighty-armed, thou shouldst not grieve.

Commentary: Lord Krishna here, for the sake of argument, takes up the popular supposition. Granting that the Self is again and again born whenever a body comes into being, and again and again dies whenever the body dies, O mighty-armed (O Arjuna of great valour and strength), thou shouldst not grieve thus, because birth is inevitable to what is dead and death is inevitable to what is born. This is the inexorable or unrelenting Law of Nature.

जातस्य दह धुरि मृत्युभुणि जन्म मृतस्य च ।

तस्मात्पररहायेऽथे न त्वं शोदचतुमहणदस ॥२७॥

जातस्य of the born, दह for, रिः certain, मृत्युः death, धुरिम् certain, जन्म birth, मृतस्य of the dead, च and, तस्मात् therefore, अपररहाये inevitable, अथे in matter, न not, त्वम् thou, शोदचतुम् to grieve, अहणदस (thou) oughtest.

27. For certain is death for the born, and certain is birth for the dead; therefore, over the inevitable thou shouldst not grieve.

Commentary: Birth is sure to happen to that which is dead; death is sure to happen to that which is born. Birth and death are certainly unavoidable. Therefore, you should not grieve over an inevitable matter.

अव्यिीदन भूतादन व्यिमध्यादन भारत ।

अव्यिदननर्निये तत्र का परारिना ॥२८॥

अव्यिीदन unmanifested in the beginning, भूतादन beings, व्यिमध्यादन manifested in their middle state, भारत O Bharata, अव्यिदननर्नदन unmanifested again in the end, एि also, तत्र there, का what, परारिना grief.

28. Beings are unmanifested in their beginning, manifested in their middle state, O Arjuna, and unmanifested again in their end. What is there to grieve about?

Commentary: The physical body is a combination of the five elements. It is seen by the physical eyes only after the five elements have entered into such combination. After death, the body disintegrates and the five elements go back to their source; it cannot be seen. Therefore, the body can be seen only in the middle state. The relationship as son, friend, teacher, father, mother, wife, brother and sister is formed through the body on account of attachment and Moha (delusion). Just as planks unite and separate in a river, just as pilgrims unite and separate in a public inn, so also fathers, mothers, sons and brothers unite and separate in this world. This world is a very big public inn. People unite and separate.

There is no pot in the beginning and in the end. Even if you see the pot in the middle, you should think and feel that it is illusory and does not really exist. So also there is no body in the beginning and in the end. That which does not exist in the beginning and in the end must be illusory in the middle also. You must think and feel that the body does not really exist in the middle as well. He who thus understands the nature of the body and all human relationships based on it, will not grieve.

आश्चयणित्पश्यदत कदश्चैन- माश्चयणिद्विदततथि चान्यः ।

आश्चयणिमन्यः शूरोदत शुरुत्वाप्येनानिचि कदश्चत् ॥२९॥

आश्चयणित् as a wonder, पश्यदत sees, कदश्चत् someone, एनम् this (Self), आश्चयणित् as a wonder, दित speaks of, तथा so, एि also, च and, अन्यः another, आश्चयणित् as a wonder, च and, एनम् this, अन्यः another, शूरोदत hears, शुरुत्वा having heard, अदप even, एनम् this, िि knows, न not, च and, एि also, कदश्चत् any one.

29. One sees This (the Self) as a wonder; another speaks of It as a wonder; another hears of It as a wonder; yet having heard, none understands It at all.

Commentary: The verse may also be interpreted in this manner. He that sees, hears and speaks of the Self is a wonderful man. Such a man is very rare. He is one among many thousands. Thus the Self is very hard to understand.

हिी दनत्यमिध्योऽयं िहे सिणस्य भारत ।

तस्मात्सिणदर् भूतादन न त्वं शोदचतुमहणदस ॥३०॥

हिं indweller, दनत्यम् always, अिध्यः indestructible, अयम् this, हिं in the body, सिणस्य of all, भारत O Bharata, तस्मात् therefore, सिणदर् (for) all, भूतादन creatures, न not, त्वम् thou, शोदचतुम् to grieve, अहणदस (thou) shouldst.

30. This, the Indweller in the body of everyone, is ever indestructible, O Arjuna; therefore, thou shouldst not grieve for any creature.

Commentary: The body of any creature may be destroyed but the Self cannot be killed. Therefore you should not grieve regarding any creature whatever, Bhishma or anybody else.

स्वर्मणमदप चोक्ष्य न दिक्कम्पतुमहणदस ।

मर्णक्तद्धयुद्धाछेरयोऽन्यत्क्षदत्रयस्य न दिद्यते ॥३१॥

स्वर्मणम् own duty, अदप also, च and, अिक्ष्य looking at, न not, दिक्कम्पतुम् to waver, अहणदस (thou) oughtest, मर्णत् than righteous, दह indeed, युद्धात् than war, श्रेयः higher, अन्यत् other, क्षदत्रयस्य of a Kshatriya, न not, दिद्यते is.

31. Further, having regard to thy duty, thou shouldst not waver, for there is nothing higher for a Kshatriya than a righteous war.

Commentary: Lord Krishna now gives to Arjuna worldly reasons for fighting. Up to this time, He talked to Arjuna on the
[गीता. 2]

Immortality of the Self and gave him philosophical reasons Now He says to Arjuna, “O Arjuna! Fighting is a Kshatriya own duty. You ought not to swerve from that duty. To Kshatriya (one born in the warrior or ruling class) nothing is more welcome than a righteous war. A warrior should fight.”

यदृच्छ्याचोपपन्नं स्वगणद्वारमपितम् ।

सुक्तखनःक्षदत्रयाः पाथणलभियुद्धमीदृशम् ॥३२॥

यदृच्छ्या of itself, च and, उपपन्नम् come, स्वगणद्वारम् the gate of heaven, अपितम् opened, सुक्तखनः happy, क्षदत्रयाः Kshatriyas, पाथण Partha, लभि obtain, युद्धम् battle, ईदृशम् such.

32. Happy are the Kshatriyas, O Arjuna! Who are called upon to fight in such a battle that comes of itself as an open door to heaven.

Commentary: The scriptures declare that if a Kshatriya dies for a righteous cause on the battlefield, he at once goes to heaven.

अथ चेत्त्वदममं मरण संग्रामं न करिष्यदस ।

ततः स्वर्मण कीदतणचदहत्वा पापमिप्स्यदस ॥३३॥

अथ चेत्त्वसुहृन्मर्त्यम्, thou, this, righteous, संग्रामम् warfare, न not, करिष्यदस will do, ततः then, स्वर्मणमोदतमाम्, चदहत्वा fame, and, having abandoned, पापम् sin, ओप्स्यदस shall incur.

33. But if thou wilt not fight this righteous war, then having abandoned thine own duty and fame, thou shalt incur sin.

Commentary: The Lord reminds Arjuna of the fame he had already earned and which he would now lose if he refused to fight. Arjuna had acquired great fame by fighting with Lord Siva. Arjuna proceeded on a pilgrimage to the Himalayas. He fought with Siva Who appeared in the guise of a mountaineer (Kirata) and got from Him the Pasupatastra, a celestial weapon.

अकीदतण चादप भूतादन कथदयष्यक्ति तेऽव्ययाम् ।

संभादितस्य चाकीदतणमणरशिदतररच्यते ॥३४॥

अकीदतणम् dishonour, च and, अदप also, भूतादन beings, कथदयष्यक्ति will tell, ते thy, अव्ययाम् everlasting, संभादितस्य of the honoured, च and, अकीदतणम् dishonour, मरणात् than death, अदतररच्यते exceeds.

34. People, too, will recount thy everlasting dishonour; and to one who has been honoured, dishonour is worse than death.

Commentary: The world also will ever recount thy infamy which will survive thee for a long time. Death is really preferable to disgrace to one who has been honoured as a great hero and mighty warrior with noble qualities.

भयाद्रिपुपरतं मंस्यै त्वां महारथाः ।

येषां च त्वं बहुमतो भूत्वा यास्यदस लाघिमम् ॥३५॥

भयात् from fear, रणात् from the battle, उपरतम् withdrawn, मंस्यै will think, त्वाम् thee, महारथाः the great car-warriors, येषाम् of whom, च and, त्वम् thou, बहुमतः much thought of, भूत्वा having been, यास्यदस will receive, लाघिमम् lightness.

35. The great car-warriors will think that thou hast withdrawn from the battle through fear; and thou wilt be lightly held by them who have thought much of thee.

Commentary: Duryodhana and others will certainly think that you have fled from the battle from fear of Karna and others, but not through compassion and reverence for elders and teachers. Duryodhana and others who have shown great esteem to you on account of your chivalry, bravery and other noble qualities, will think very lightly of you and treat you with contempt.

ओर्ध्वांश्च बहून् िदिष्यति तदाहताः ।

दनन्दिस्ति सामर्थ्यं ततो िःखतरं नु दकम् ॥३६॥

अिीचिान् wordsthatareimpropertobespoken, च and, बहून् many, िदिष्यक्ति will say, ति thy, अदहताः enemies, दनन्दिः cavilling, ति thy, सामर्थ्यणम् power, ततः than this, िःखतरम् more painful, नु indeed, दकम् what.

36. Thy enemies also, cavilling at thy power, will speak many abusive words. What is more painful than this?

Commentary: There is really no pain more unbearable and tormenting than that of slander thus incurred.

हतो ि प्राप्स्यदस स्वगण दजत्वा ि भोक्ष्यसे महीम् ।

तस्मिदुत्तष्ठ किौय युद्धाय कृतदनश्चयः ॥३७॥

हतः slain, ि or, प्राप्स्यदस (thou) wilt obtain, स्वर्णम् heaven, दजला having conquered, ि or, भोक्ष्यसे (thou) wilt enjoy, महीम् the earth, तस्मात् therefore, उदत्तष्ठ stand up, किौय O son of Kunti, युद्धाय for fight, कृतदनश्चयः resolved.

37. Slain, thou wilt obtain heaven; victorious, thou wilt enjoy the earth; therefore, stand up, O son of Kunti, resolved to fight.

Commentary: In either case you will be benefited. Therefore, stand up with the firm resolution: “I will conquer the enemy or die.”

सुखिःखे समे कृत्वा लाभालाभौ जयाजयौ ।

ततो युद्धाय युज्यस्व ि पापमिप्स्यदस ॥३८॥

सुखिःखे pleasure and pain, समे same, कृत्वा having made, लाभालाभौ gain and loss, जयाजयौ victory and defeat, ततः then, युद्धाय for battle, युज्यस्व engage thou, न not, िम् thus, पापम् sin, िप्स्यदस shalt incur.

38. Having made pleasure and pain, gain and loss, victory and defeat the same, engage thou in battle for the sake of battle: thus thou shalt not incur sin.

Commentary: This is the Yoga of equanimity or the doctrine of poise in action. If anyone does any action with the above mental attitude or balanced state of mind he will not reap the fruits of his action. Such an action will lead to the purification of his heart and freedom from birth and death. One has to develop such a balanced state of mind through continuous struggle and vigilant efforts.

एषा तेऽदभदहता सांख्ये बुक्तद्वयोगे क्तवमां शुरु ।

बुद्धयायि यया पाथण कमणबन्धं प्रहास्यदस ॥३९॥

एषा this, ते to thee, अदभदहता (is) declared, सांख्ये in Sankhya, बुक्तद्धः wisdom, योगे in the Yoga, तु indeed, इमाम् this, शृणु hear, बुद्धत्रा with wisdom, युः endowed with, यया which, पाथण O Partha, कमणबन्धम् bondage of Karma, प्रहास्यदस (thou) shalt cast off.

39. This, which has been taught to thee, is wisdom concerning Sankhya. Now listen to wisdom concerning Yoga, endowed with which, O Arjuna, thou shalt cast off the bonds of action.

Commentary: Lord Krishna taught Jnana (knowledge) to Arjuna till now. (Sankhya Yoga is the path of Vedanta or Jnana Yoga, which treats of the nature of the Atman or the Self and the methods to attain Self-realisation. It is not the Sankhya philosophy of sage Kapila.) He is now going to teach Arjuna the technique or secret of Karma Yoga endowed with which he (or anybody else) can break through the bonds of Karma. The Karma Yogi should perform work without expectation of fruits of his actions, without the idea of agency (or the notion “I do this”), without attachment, after annihilating or going beyond all the pairs of opposites such as heat and cold, gain and loss, victory and defeat, etc. Dharma and Adharma, or merit and demerit will not touch that Karma Yogi who works without attachment and egoism. The Karma Yogi consecrates all his works and their fruits as offerings unto the Lord (Isvararpanam) and thus obtains the grace of the Lord (Isvaraprasada).

नेहादभक्रमनाशोऽक्तस्त प्रत्यायोनदिद्यते।

स्वल्पमप्यस्यर्मणस्य त्रायते महतोभयात्॥४०॥

न not, इह inthis, अदभक्रमनाशः lossofeffort, अक्तस्त, प्रत्यायः production of contrary results, न not, दिद्यते is, स्वल्पम् verylittle, अदप even, अस्य ofthis, र्मणस्य duty, त्रायते protects, महतः (from) great, भयात् fear.

40. Inthisthereisnolossofeffort, noristhere any harm (production of contrary results or transgression). Evenalittleofthisknowledge (even a little practice of this Yoga) protects one fromgreatfear.

Commentary: Ifareligiousceremonyisleftuncompleted, it is a wastage as the performer cannot realise thefruits. Butitisnotinthe case of Karma Yoga because every action causes immediate purificationof theheart. In agriculturethereisuncertainty. Thefarmermaytill the land, plough and sow the seed; but he may not get a cropifthereisnorain. ThisisnotinKarma Yoga. There is no uncertainty at all. Further, there is no chanceofanyharmcomingoutofit. Inthe case of medical treatment great harm will result from the doctor’sinjudicioustreatmentifheusesawrong medicine. But it is not so in the case of Karma Yoga. Anything done, howeverlittleitmaybe, inthis path of Yoga, the Yoga of action, saves one from great fear of beingcaughtinthewheelofbirthanddeath. Lord Krishna here extols Karma Yoga in order to create interestinArjunainthisYoga.

व्यिसायाक्तिका बुक्तद्धरेकेह कुरुनन्दन ।

बहुशाखा ह्यनिश्च बुद्धयोऽव्यिसादयनाम् ॥४१॥

व्यसायक्तिका one-pointed, बुद्धः determination, एका single, इह here, कुरुनन्दन O joy of the Kurus, बहुशाखाः many-branched, दह indeed, अनिः endless, च and, बुद्ध्यः thoughts, अव्यसादयनाम् of the irresolute.

41. Here, O joy of the Kurus, there is but a single one-pointed determination; many-branched and endless are the thoughts of the irresolute.

Commentary: Here, in this path to Bliss there is only one thought of a resolute nature; there is single-minded determination. This single thought arises from the right source of knowledge. The student of Yoga collects all the dissipated rays of the mind. He gathers all of them through discrimination, dispassion and concentration. He is free from wavering or vacillation of the mind.

The worldly-minded man who is sunk in the mire of Samsara has no single-minded determination. He entertains countless thoughts. His mind is always unsteady and vacillating.

If thoughts cease, Samsara also ceases. Mind generates endless thoughts and this world comes into being. Thoughts, and names and forms are inseparable. If the thoughts are controlled, the mind is controlled and the Yogi is liberated.

यादममां पुक्तष्यतां िचं िप्रित्यदिपदश्चतः ।

िप्रिताः पाथण नान्यिस्तीदत िदिनः ॥४२॥

याम् which, इमाम् this, पुक्तष्यताम् flowery, चिम् speech, िप्रित्ति utter, दिपदश्चतः the unwise, िप्रिताः taking pleasure in the eulogising words of the Vedas, पाथण O Partha, न not, अन्यत् other, अक्तस्त is, इदत thus, िदिनः saying.

42. Flowery speech is uttered by the unwise, taking pleasure in the eulogising words of the Vedas, O Arjuna, saying, "There is nothing else."

Commentary: Unwise people who are lacking in discrimination lay great stress upon the Karma Kanda or the ritualistic portion of the Vedas, which lays down specific rules for specific actions for the attainment of specific fruits and extol these actions and rewards unduly. They are highly enamoured of such Vedic passages which prescribe ways for the attainment of heavenly enjoyments. They say that there is nothing else beyond the sensual enjoyments in Svarga (heaven) which can be obtained by performing the rites of the Karma Kanda of the Vedas.

There are two main divisions of the Vedas-Karma Kanda (the section dealing with action) and Jnana Kanda (the section dealing with knowledge). The Karma Kanda comprises the Brahmanas and the Samhitas. This is the authority for the Purvamimamsa school founded by Jaimini. The followers of this school deal with rituals and prescribe many of them for attaining enjoyments and power here and happiness in heaven. They regard this as the ultimate object of human existence. Ordinary people are attracted by their panegyrics. The Jnana Kanda comprises the Aranyakas and the Upanishads which deal with the nature of Brahman or the Supreme Self.

Life in heaven is also transitory. After the fruits of the good actions are exhausted, one has to come back to this earth-plane. Liberation or Moksha can only be attained by knowledge of the Self but not by performing a thousand and one sacrifices.

Lord Krishna assigns a comparatively inferior position to for obtaining heaven, power and lordship in this world as they the doctrine of the Mimamsakas cannot give us final liberation. Of performing Vedic sacrificer

कामिानः स्वगणपराजन्मकमणफलप्रिाम् ।

दक्रयादिशेषबहुलांभोगैश्वयणगदतं प्रदत ॥४३॥

कामिानः full of desires, स्वगणपरा with heaven as their highest goal, जन्मकमणफलप्रिाम् leading to (new) births as the result of their works, दक्रयादिशेषबहुलाम् exuberant with various specific actions, भोगैश्वयणगदतम् प्रदत्त for the attainment of pleasure and lordship.

43. Full of desires, having heaven as their goal, (they utter speech which is directed to ends) leading to new births as the result of their works, and prescribe various methods abounding in specific actions, for the attainment of pleasure and power.

भोगैश्वयणप्रसिनां तयापहतचेतसाम् ।

व्यिसायाक्तिका बुक्तद्धः समारौ न दिरीयते ॥४४॥

भोगैश्वयणप्रसिनाम् of the people deeply attached to pleasure and lordship, तया by that, अपहतचेतसाम् whose minds are drawn away, व्यिसायाक्तिका determinate, बुक्तद्धः reason, समारौ in Samadhi, न not, दिरीयते is fixed.

44. For those who are attached to pleasure and power, whose minds are drawn away by such teaching, that determinate reason is not formed which is steadily bent on meditation and Samadhi (superconscious state).

Commentary: Those who cling to pleasure and power cannot have steadiness of mind. They cannot concentrate or meditate. They are ever busy in planning projects for the acquisition of wealth and power. Their minds are ever restless. They have no poised understanding.

तैरैगुण्यदिषया ि दनसैत्रैगुण्यो भिजुणन ।

दनद्वणन्द्वो दनत्यसत्त्वस्थो दनयोगक्षेम िजिान् ॥४५॥

तैरैगुण्यदिषया: deal with the three attributes, ि the Vedas, दनसैत्रैगुण्यः without these three attributes, भि be, अजुणन O Arjuna,

दनद्वन्द्वः free from the pairs of opposites, दनत्यसत्त्वस्थः ever remaining in the Sattva (goodness), दनयोगक्षेमः free from (the thought of) acquisition and preservation, तिष्ठान् established in the Self.

45. The Vedas deal with the three attributes (of Nature); be thou above these three attributes. O Arjuna, free yourself from the pairs of opposites, and ever remain in the quality of Sattva (goodness), freed from (the thought of) acquisition and preservation, and be established in the Self.

Commentary: Guna means attribute or quality. It is substance as well as quality. Nature (Prakriti) is made up of three Gunas, viz., Sattva (purity, light or harmony), Rajas (passion or motion) and Tamas (darkness or inertia). The pairs of opposites are heat and cold, pleasure and pain, gain and loss, victory and defeat, honour and dishonour, praise and censure. He who is anxious about new acquisitions or about the preservation of his old possessions cannot have peace of mind. He is ever restless. He cannot concentrate or meditate on the Self. He cannot practise virtue. Therefore, Lord Krishna advises Arjuna that he should be free from the thought of acquisition and preservation of things. (Cf. IX. 20, 21)

यिानथण ऽपिनेसिणतःसंपुलुतिके।

तिगान्सिषु ऽिषुर्बाह्यस्यदिजानतः॥४६॥

यिान् as much, अथपूse, ऽपिने inareservoir, सिणतः everywhere, संपुलुतिके being flooded, तिगान् so much(use), सिषु inall, ऽिषु in theVedas, बाह्यस्य of the Brahmana, दिजानतः of the knowing.

46. To theBrahmanawho hasknown the Self, all the Vedas are of as much use as is a reservoir of waterinaplacewhere thereis a flood.

Commentary:Onlyforasage whohas realised the Self, the Vedas are of no use, because he is in possession oftheinfiniteknowledgeof the Self. This does not mean that the Vedas are useless. They are useful for the neophytes or the aspirants who have just started on the spiritual path.

All the transientpleasuresderivable from the proper performance of all actions enjoined in the Vedas are comprehendedintheinfinite bliss of Self-knowledge.

कमणणेयिदकारिसेते मा फलेषु किचन ।

मा कमणफलहेतुभूणमाण ते सङ्गोऽस्त्वकमणदर ॥४७॥

कमणदर inwork, एि only, अदकारिः right, ते thy, मा not, फलेषु in the fruits, किचन at any time, मा not, कमणफलहेतुःभूः letnotthe fruitsof actionbethy motive, मा not, ते thy, सङ्गः attachment, असुतु let (there) be, अकमणदर inaction.

47. Thy right is to work only, but never with its fruits; let not the fruits of action be thy motive, nor let thy attachment be to inaction.

Commentary: When you perform actions have no desire for the fruits thereof under any circumstances. If you thirst for the fruits of your actions, you will have to take birth again and again to enjoy them.

Action done with expectation of fruits (rewards) brings bondage. If you do not thirst for them, you get purification of heart and you will get knowledge of the Self through purity of heart and through the knowledge of the Self you will be freed from the round of births and deaths.

Neither let thy attachment be towards inaction thinking “what is the use of doing actions when I cannot get any reward for them?”

In a broad sense Karma means action. It also means duty which one has to perform according to his caste or station of life. According to the followers of the Karma Kanda of the Vedas (the Mimamsakas) Karma means the rituals and sacrifices prescribed in the Vedas. It has a deep meaning also. It signifies the destiny or the storehouse of tendencies of a man which give rise to his future birth.

योगस्थः कुरु कमाणदर् सङ्गं त्यक्त्वा नञ्जय ।

दसद्वयदसद्वयोः समो भूत्वा समत्वं योग उच्यते ॥४८॥

योगस्थः steadfast in Yoga, कुरु perform, कमाणदर् actions, सङ्गम् attachment, त्यक्त्वा having abandoned, नञ्जय O Dhananjaya,

दसद्वयदसद्वयोः in success and failure, समः the same, भूत्वा having become, समत्वं evenness of mind, योगः Yoga, उच्यते is called.

48. Perform action, O Arjuna, being steadfast in Yoga, abandoning attachment and balanced in success and failure. Evenness of mind is called Yoga.

Commentary: Dwelling in union with the Divine perform actions merely for God’s sake with a balanced mind in success and failure. Equilibrium is Yoga. The attainment of the knowledge of the Self through purity of heart obtained by doing actions without expectation of fruits is success (Siddhi). Failure is the non-attainment of knowledge by doing actions with expectation of fruit. (Cf. III. 9; IV. 14; IV. 20)

दूरिर्हि कमण बुक्तद्वयोगाद्धनञ्जय ।

बुद्धौ शर्मन्तुच्छ कृपार्ः फलहेतिः ॥४९॥

दूरिर् by far, दह indeed, अस्मिन् inferior, कमण action or work, बुक्तद्वयोगात् than the Yoga of wisdom, नञ्जय O Dhananjaya, बुद्धौ in wisdom, शर्मन् refuge, अन्तुच्छ seek, कृपार्ः wretched, फलहेतिः seekers after fruits.

49. Far lower than the Yoga of wisdom is action, O Arjuna. Seek thou refuge in wisdom; wretched are they whose motive is the fruit.

Commentary: Action done with evenness of mind is Yoga of wisdom. The Yogi who is established in the Yoga of wisdom is not affected by success or failure. He does not seek fruits of his actions. He has poised reason. His reason is rooted in the Self. Action performed by one who expects fruits for his actions, is far inferior to the Yoga of wisdom wherein the seeker does not seek fruits; because the former leads to bondage and is the cause of birth and death. (Cf. VIII. 18)

बुक्तद्धयिं जहातीह उभे सुकृतिषूकृते ।

तस्माद्योगाय युज्यस्व योगः कमणसु कौशलम् ॥५०॥

बुक्तद्धयिः endowedwithwisdom, जहादत castsoff, इह inthislife, उभे both, सुकृतिषूकृते good and evil deeds, तस्मात् therefore, योगाय toYoga, युज्यस्व devotethyself, योगःYoga, कमणसु in action s, कौशलम् Skill.

50. Endowed with wisdom (evennessofmind), onecastsoffinthis life both good and evil deeds; therefore, devote thyself to Yoga;Yogaisskillininaction.

Commentary: Workperformed with motivetowardsfruionlyCanbind a man. It will bring the fruits and the performer fonlycanh will have totakebirthagaininthismortal world to enjoy them. If work is performed withevenness of mind (theYogaofwisdom,i.e.,united to pure Buddhi, intelligence of reason)with themindresting in the Lord,itwillnotbindhim;itwillnot bring any fruit; it is no work at all. Actions whichareofa binding naturelosethatnaturewhenperformed with equanimity of mind, or poisedreason.TheYogiof poised reasonattributesallactionstotheDivine Actor within (Isvara or God).

कमणजंबुक्तद्धयिदहफलंत्यक्त्वा मनीदषर्ः ।

जन्मबन्धदिदनमुणिःपिं गच्छन्त्यनामयम् ॥५१॥

कमणजम्action-born, बुक्तद्धयिः possessedofknowledge, दह indeed, फलम् the fruit, त्यक्त्वा having abandoned, मनीदषर्ः thewise, जन्मबन्धदिदनमुणिः freedfromthefetters of birth, पिम् the abode, गच्छक्ति go, अनामयम् beyondevil.

51. The wise, possessed of knowledge, having abandoned the fruits of their actions, and being freed from the fetters of birth, go to the place which is beyond all evil.

Commentary: Clinging to the fruits of actions is the cause of rebirth. Man takes a body to enjoy them. If anyone performs actions for the sake of God in fulfilment of His purpose without desire for the fruits, he is released from the bonds of birth and attains to the blissful state or the immortal abode

Sages who possess evenness of mind abandon the fruits of their actions and thus escape from good and bad actions.

Buddhi referred to in the three verses 49, 50 and 51 may be the wisdom of the Sankhyas, i.e., the knowledge of the Self or Atma-Jnana which dawns when the mind is purified by Karma Yoga.

यिा ते मोहकदललं बुक्तद्धव्यणदततररष्यदत ।

तिा गिादस दानिं श्रोतव्यस्य शुरुतस्य च ॥५२॥

यिा when, ते thy, मोहकदललम् mire of delusion, बुक्तद्धः intellect, व्यदततररष्यदत crosses beyond, तिा then, गिादस thou shalt attain, दानिम् to indifference, श्रोतव्यस्यof what has to be heard, शुरुतस्य what has been heard, च and.

52. When thy intellect crosses beyond the mire of delusion, then thou shalt attain to indifference as to what has been heard and what has yet to be heard.

Commentary: The mire of delusion is the identification of the Self with the not-Self. The sense of discrimination between the Self and the not-Self is confounded by the mire of delusion and the mind runs towards the sensual objects and the body is taken as the pure Self. When you attain purity of mind, you will attain to indifference regarding things heard and yet to be heard. They will appear to you to be of no use. You will not care a bit for them. You will entertain disgust for them. (Cf. XVI. 24)

शुरुदतदिप्रदतपन्नाते यिा स्थास्यदत दनश्चला ।

समाश्चिचलाबुक्तद्धस्तिा योगमिप्स्यदस ॥५३॥

शुरुदतदिप्रदतपन्ना perplexed by what thou hast heard, ते thy, यिा when, स्थास्यदत shall stand, दनश्चला immovable, समारौ in the Self, अचला steady, बुक्तद्धः intellect, तिा then, योगम् Self-realisation, ओप्स्यदस (thou) shalt attain.

53. When thy intellect, which is perplexed by the Veda text, which thou hast read, shall stand immovable and steady in the Self, then thou shalt attain Self-realisation.

Commentary: When your intellect which is tossed about by the conflict of opinions regarding the Pravritti Marga (the path of action) and the Nivritti Marga (the path of retirement or renunciation) has become immovable without distraction and doubt and firmly established in the Self, then thou shalt attain Self-realisation or knowledge of the Self (Atma-Jnana).

अरुन उवाच

क्तस्थतप्रज्ञस्य का भाषा समादर्थस्य केशि ।

क्तस्थतर्ीः दंकं प्रभाषेत दकमासीत व्रजेत दकम् ॥५४॥

क्तस्थतप्रज्ञस्य of the (sage of) steady wisdom, का what, भाषा description, समादर्थस्य of the (man) merged in the superconscious state, केशि O Kesava, क्तस्थतर्ीः the sage of steady wisdom, दकम् what (how), प्रभाषेत speaks, दकम् what (how), आसीत sits, व्रजेत walks, दकम् what (how).

Arjuna said:

54. What, O Krishna, is the description of him who has steady wisdom, and is merged in the superconscious state? How does one of steady wisdom speak, how does he sit, how does he walk?

Commentary: Arjuna wants to know from Lord Krishna the characteristic marks of one who is established in the Self in Samadhi; how he speaks, how he sits, how he moves about.

The characteristic marks of the sage of steady wisdom and the means of attaining that steady knowledge of the Self are described in the verses from 55 to 72 of this chapter.

Steady wisdom is settled knowledge of one's identity with Brahman attained by direct realisation. (Cf. XIV. 21, 27)

श्री भगवानुवाच

प्रजहादत यि कामान् सिणन् पाथण मनोगतान् ।

ओनेयिना तुष्टः कस्थतप्रज्ञस्तीच्यते ॥५५॥

प्रजहादत castsoff, यि when, कामान् desires, सिणन् all, पाथण O Partha, मनोगतान् of the mind, ओदन in the Self, ए only, ओना by the Self, तुष्टः satisfied, कस्थतप्रज्ञः of steady wisdom, ति then, उच्यते (he) is called.

The Blessed Lord said:

55. When a man completely casts off, O Arjuna, all the desires of the mind and is satisfied in the Self by the Self, then is he said to be one of steady wisdom.

Commentary: In this verse Lord Krishna gives His answer to the first part of Arjun's question.

If anyone gets sugarcandy will he crave for black-sugar? Certainly not. If anyone can attain the supreme bliss of the Self, will he thirst for the sensual pleasures? No, not at all. The sum-total of all the pleasures of the world will seem worthless for the sage of steady wisdom who is satisfied in the Self. (Cf. III. 17; VI. 7, 8)

ःखेष्वनुदङ्गमनाः सुखेषु दिगतसूपृहः ।

तिरागभयक्रोः कस्थतरीमुणदनरुच्यते ॥५६॥

ःखेषु in adversity, अनुदङ्गमनाः of unshaken mind, सुखेषु in pleasure, दिगतसूपृहः without hankering, तिरागभयक्रोः free from attachment, fear and anger, कस्थतरीः of steady wisdom, मुदनः sage, उच्यते (he) is called.

56. He whose mind is not shaken by adversity, who does not hanker after pleasures, and is free from attachment, fear and anger, is called a sage of steady wisdom.

Commentary: Lord Krishna gives His answer to the second part of Arjuna's question as to the conduct of a sage of steady wisdom in the 56th, 57th and 58th verses.

The mind of a sage of steady wisdom is not distressed in calamities. He is not affected by the three afflictions (Taapas) -Adhyatmika (arising from diseases or disorders in one's own body), Adhidaivika (arising from thunder, lightning, storm, flood, etc.), and Adhibhautika (arising from scorpions, cobras, tigers, etc.). When he is placed in an affluent condition he does not long for sensual pleasures. (Cf. IV. 10)

यः सिणत्रानदभस्नेहस्तत्तत्प्राप्य शुभाशुभम् ।

नादभनन्ददत्त न देवेदष्ट तस्य प्रज्ञा प्रदत्तदृष्टता ॥५७॥

यः सिण्णः, अनदभसेनेहः, everywhere, without attachment, तत् that, तत् that, प्राप्य having obtained,
शुभाशुभम् न हृदयानन्ददत्त, not, rejoices, न not, देवेदष्ट hates, तस्य of him, प्रज्ञा wisdom, प्रदत्तदृष्टता is
fixed.

57. He who is everywhere without attachment, on meeting with anything good or bad, who neither rejoices nor hates, his wisdom is fixed.

Commentary: The sage possesses poised understanding or evenness of mind. He does not rejoice in pleasure nor is he averse to pain that may befall him. He is quite indifferent as he is rooted in the Self. He has no attachment even for his life or body as he identifies himself with Brahman or the Supreme Self. He will not praise anybody when the latter does any good to him nor censure anyone when one does him any harm. This is the answer given by the Lord to Arjuna's query: "How does a sage of steady wisdom talk?"

यिा संहरते चायं कूमोऽङ्गानि सिणशः ।

इत्तन्द्रयास्तीक्तन्द्रयाथेभ्यस्तस्य प्रज्ञा प्रदत्तदृष्टता ॥५८॥

यिा when, संहरते withdraws, च and, अयम् this (Yogi), कूमणः tortoise, अङ्गादन limbs, इि like, सिणशः
everywhere, इत्तन्द्रयादस्ती the senses, इत्तन्द्रयाथेभ्यः from the sense-objects, तस्य of him, प्रज्ञा wisdom, प्रदत्तदृष्टता
is steadied.

58. When, like the tortoise which withdraws on all sides its limbs, he withdraws his senses from the sense-objects, then his wisdom becomes steady.

Commentary: Withdrawal of the senses is Pratyahara or abstraction. The mind has a natural tendency to run towards external objects. The Yogi again and again withdraws the mind from the objects of the senses and fixes it on the Self. A Yogi who is endowed with the power of Pratyahara can enter into Samadhi even in a crowded place by withdrawing his senses within the twinkling of an eye. He is not disturbed by tumultuous sounds and noises of any description. Even on the battlefield he can rest in his centre, the Self, by withdrawing his senses. He who practises Pratyahara is dead to the world. He will not be affected by the outside vibrations. At any time by mere willing he can bring his senses under his perfect control. They are his obedient servants or instruments.

दिषयादिदन्तिणि दनराहारस्य िदहनः ।

रसिजणरसोऽप्यस्य परं दृष्ट्वा दन्तिणते ॥५९॥

दिषयाः the objects of senses, दिदन्तिणि turn away, दनराहारस्य abstinent, िदहनः of the man, रसिर्णम्
leaving the longing, रसः loving (taste), अदप even, अस्य of his, परम् the Supreme, दृष्ट्वा having seen, दन्तिणते
turns away.

59. The objects of the senses turn away from the abstinent man leaving the longing (behind); but his longing also turns away on seeing the Supreme.

Commentary: Knowledge of the Self alone can destroy in toto the subtle Vasanas (latent tendencies) and all the subtle desires, all subtle attachments and even the longing for objects. By practising severe austerities, by abandoning the sensual objects, the objects of the senses may turn away from the ascetic but the relish or taste or longing for the objects will still remain.

यततो ह्यदप किौय पुरुषस्यदिपदश्चतः ।

इक्तन्द्रयादर् प्रमाथीदन हरक्तिप्रसभं मनः ॥६०॥

यततः of the striving, दह indeed, अदप even, किौय O Kaunteya (son of Kunti), पुरुषस्य of man, दिपदश्चतः (of the) wise, इक्तन्द्रयादर् the senses, प्रमाथीदन turbulent, हरक्ति carry away, प्रसभम् violently, मनः the mind.

60. The turbulent senses, O Arjuna, do violently carry away the mind of a wise man though he be striving (to control them).

Commentary: The aspirant should first bring the senses under his control. The senses are like horses. If you keep the horses under your perfect control you can reach your destination safely. Turbulent horses will throw you down on the way. Even so the turbulent senses will hurl you down into the objects of the senses and you cannot reach your spiritual destination, viz., Param Dhama (the supreme abode) or the abode of eternal peace and immortality or Moksha (final liberation). (Cf. III. 33; V. 14)

तादन सिणदर् संयम्य युि आसीत मत्परः ।

शि दह यसेयेक्तन्द्रयादर् तस्य प्रज्ञा प्रदतदष्टता ॥६१॥

तादन them, सिणदर् all, संयम्य having restrained, युि joined, आसीत should sit, मत्परः intent on Me, शि under control, दह indeed, यस्य whose, इक्तन्द्रयादर् senses, तस्य his, प्रज्ञा wisdom, प्रदतदष्टता is settled.

61. Having restrained them all he should sit steadfast, intent on Me; his wisdom is steady whose senses are under control.

Commentary: He should control the senses and sit focussed on Me as the Supreme, with a calm mind. The wisdom of the Yogi who thus seated has brought all his senses under subjugation is doubtless quite steady. He is established in the Self. Sri Sankaracharya explains Asita Matparah as “He should sit contemplating: ‘I am no other than He’.” (Cf. II. 64)

ध्यायतो दिषयानुयुंसः सङ्गस्तेषूपजायते ।

सङ्गात् संजायते कामः कामात्क्रोरोऽदभजायते ॥६२॥

ध्यायतः thinking, दिष्यान् (on) objects of the senses, पुंसः of a man, सङ्गः attachment, तेषु in them, उपजायते arises, सङ्गात् from attachment, संजायते is born, कामः desire, कामात् from desire, क्रोर्ः anger, अदभजायते arises.

62. When a man thinks of the objects, attachment for them arises; from attachment desire is born; from desire anger arises.

Commentary: When a man thinks of the beauty and the pleasant and alluring features of the sense-objects he becomes attached to them. He then regards them as something worthy of acquisition and possession and hankers after them. He develops a strong desire to possess them. Then he endeavours his level best to obtain them. When his desire is frustrated by some cause or other, anger arises in his mind. If anybody puts any obstruction in his way of obtaining the objects he hates him, fights with him and develops hostility towards him. (Cf. II. 64)

क्रोर्द्धिदत संमोहः संमोहात्समृदतदिरमः ।

समृदतरंशि बुक्तद्धनाशो बुक्तद्धनाशात्प्रश्यदत ॥६३॥

क्रोर्त् from anger, भिदत comes, संमोहः delusion, संमोहात् from delusion, समृदतदिरमः loss of memory, समृदतरंशात् from loss of

Memory, बुक्तद्धनाशः the destruction of discrimination, बुक्तद्धनाशात् from the destruction of discrimination, प्रश्यदत (he) perishes.

63. From anger comes delusion; from delusion loss of memory; from loss of memory the destruction of discrimination; from the destruction of discrimination he perishes.

Commentary: From anger arises delusion. When a man becomes angry he loses his power of discrimination between right and wrong. He will speak and do anything he likes. He will be swept away by the impulse of passion and emotion and will act irrationally.

रागदेवेषदियुसुतु दिषयादनक्तन्द्रयैश्चरन् ।

ऽजिश्चैदिणरेया प्रसामदर्गच्छदत ॥६४॥

रागदेवेषदियुः free from attraction and repulsion, तु but, दिष्यान् objects, इक्तन्द्रयैः with senses, चरन् moving (amongst), ऽजिश्चैः self-restrained, दिरेया the self-controlled, प्रसाम् to peace, अदर्गच्छदत attains.

64. But the self-controlled man, moving among the objects with the senses under restraint and free from attraction and repulsion, attains to peace.

Commentary: The mind and the senses are naturally endowed with the two currents of attraction and repulsion. Therefore, the mind and the senses like certain objects and dislike certain other objects. But the disciplined man moves among sense-objects with the mind and the senses free from attraction and repulsion and mastered by the Self, attains to the peace of the Eternal. The senses and the mind obey his will, as the disciplined self has a very strong will. The disciplined self takes only those objects which

are quite necessary for the maintenance of the body without any love or hatred. He never takes those objects which are forbidden by the scriptures.

In this verse Lord Krishna gives the answer to Arjuna's fourth question, "How does a sage of steady wisdom move about?" (Cf. III. 7, 19, 25; XVIII. 9)

प्रसौ सिणिःखानां हादनरस्योपजायते ।

प्रसन्नचेतसो ह्याशु बुक्कद्धः पयणिदतष्ठते ॥६५॥

प्रसौ in peace, सिणिःखानाम् (of)all pains, हादनः destruction, अस्य of him, उपजायते arises (or happens), प्रसन्नचेतसः of thetranquil- minded, दहbecause, आशु soon, बुक्कद्धः intellect (or reason), पयणिदतष्ठते becomes steady.

65. In that peace all pains are destroyed; for the intellect of the tranquil-minded soon becomes steady.

Commentary: When the mental peace is attained, there is no hankering after sense-objects. The Yogi has perfect mastery over his reason. The intellect abides in the Self. It is quite steady The miseries of the body and the mind come to an end.

नाक्तस्त बुक्कद्धरयुस्य न चायुस्य भिना।

न चाभियतः शाक्तिरशिस्य कुतः सुखम्॥६६॥

न not, अक्तस्त, बुक्कद्ध, knowledge(oftheSelf), अयुस्य of the unsteady, न not, च and, अयुस्य of the unsteady, भिना meditation, not, च and, अभियतः of the unmeditated, शाक्तिः peace, अशिस्य of the peaceless, कुतः whence, सुखम् happiness.

66. There is no knowledge of theSelf to the unsteady and to the unsteady no meditation is possible, and to the unmeditative there can be no peace, and to the man who has no peace, how can there be happiness?

Commentary: The man who cannot fix his mind in meditation cannot have knowledge of the Self. The unsteady man cannot practise meditation. He cannot have even intense devotion to Self-knowledge nor can he have burning longing for liberation or Moksha. He who does not practise meditation cannot possess peace of mind. How can the man who has no peace of mind enjoy happiness?

Desire or Trishna (thirsting for sense-objects) is the enemy of peace. There cannot be an iota or tinge of happiness for a man who is thirsting for sensual objects. The mind will be ever restless, and will be hankering for the objects. Only when this thirsting dies, does man enjoy peace. Only then can he meditate and rest in the Self.

इक्तन्द्रयां दह चरतां यन्मनोऽनुदिरीयते ।

तिस्य हरदतप्रज्ञां ियुनाणिदमिम्भदस ॥६७॥

इक्तन्द्रयास्म senses, दह for, चरताम् wandering, यत् which, मनः mind, अनुदिरीयते follows, तत् that, अस्य his, हरदत carriesaway, प्रज्ञाम् discrimination, यिुः the wind, निम् boat, इि like, अम्पदस in the water.

67. Forthe mind, which follows in the wake of the wandering senses, carries away his discrimination, as the wind (carries away) a boat on the waters.

Commentary: The mind which constantly dwells on the sensual objects and moves in company with the senses destroys altogether the discrimination of the man. Just as the wind carries away a boat from its course, so also the mind carries away the aspirant from his spiritual path and turns him towards the objects of the senses.

तस्माद्यस्य महाबाहो दनगृहीतादनसिणशः ।

इक्तन्द्रयास्मिक्तन्द्रयाथेभ्यस्तस्यप्रज्ञाप्रदतदष्टता ॥६८॥

तस्मात् therefore, यस्य whose, महाबाहो Omighty-armed, दनगृहीतादन restrained, सिणशः completely, इक्तन्द्रयादस्म thesenses, इक्तन्द्रयाथेभ्यfromthesense-objects, तस्य his, प्रज्ञा knowledge, प्रदतदष्टता is steady.

68. Therefore, Omighty-armed Arjuna, his knowledge is steady whose senses are completely restrained from sense-objects.

Commentary: When the senses are completely controlled, the mind cannot wander wildly in the sensual grooves. It be-comes steady like the lamp in a windless place. The Yogi is now established in the Self and his knowledge is steady. (Cf. III.7)

या दनशा सिणभूतानां तस्यां जागदतण संयमी ।

यस्यां जाग्रदत भूतादन सा दनशा पश्यतो मुनेः ॥६९॥

या which, दनशा night, सिणभूतानाम् of all beings, तस्याम् in that, जागदतण wakes, संयमी the self-controlled, यस्याम् in which, जाग्रदत wake, भूतादन all beings, सा that, दनशा night, पश्यतः (of the) seeing, मुने of the Muni.

69. That which is night to all beings, in that the self-controlled man is awake; when all beings are awake, that is night for the Muni (sage) who sees.

Commentary: That which is real for the worldly-minded people is illusion for the sage, and vice versa. The sage lives in the Self. This is day for him. He is unconscious of the worldly phenomena. They are night for him, as it were. The ordinary man is unconscious of his real nature. Life in the spirit is night for him. He is experiencing the objects of sensual enjoyment This is day for him. The Self is a non-entity for him! For a sage this world is a non-entity.

The worldly-minded people are in utter darkness as they have no knowledge of the Self. What is darkness for them is all light for the sage. The Self, Atman or Brahman is night for the worldly-minded

persons. But the sage is fully awake. He is directly cognising the supreme Reality, the Light of lights. He is full of illumination and Atma-Jnana or knowledge of the Self.

आपूयणमार्मचलप्रदतषुंठं

समुद्रमापः प्रदिशक्ति यद्वत्।

तद्वत्कामा यं प्रदिशक्ति सि

स शाक्तिमाप्नोदत न कामकामी॥७०॥

आपूयणमार्म् filled from all sides, अचलप्रदतषुम् based in stillness. समुद्रम् ocean, आपः water, प्रदिशक्ति enter, यद्वत् as, तद्वत् so, कामा desires, यम् whom, प्रदिशक्ति enter, सि all, स. He, शाक्तिम् peace, आपोदत attains, न not, कामकामी desirer of desires.

70. He attains peace into whom all desires enter as waters enter the ocean which, filled from all sides, remains unmoved. But not the man who is full of desires.

Commentary: Just as the ocean filled with waters from all sides remains unmoved, so also the sage who is resting in his own Svarupa or the Self is not a bit affected though desires of all sorts enter from all sides. The sage attains peace or liberation but not he who longs for objects of sensual enjoyment and entertains various desires. (Cf. XVIII, 53, 54)

दिहायकामान्यः सिणानुपुमांश्चरदत दनःसूपूहः ।

दनमणमोदनरहंकारः स शांदतमदगच्छदत ॥७१॥

दिहाय abandoning, कामान् desires, यः that, सिणान् all, पुमान् man, चरदत moves about, दनःसूपूहः free from longing, दनमणम् devoid of 'mine-ness', दनरहंकारः without egoism, सः he, शाक्तिम् to peace, अदगच्छदत attains.

71. That man attains peace who, abandoning all desires, moves about without longing, without the sense of mine and without egoism.

Commentary: That man who lives destitute of longing, abandoning all desires, without the senses of 'I' and 'mine', who is satisfied with the bare necessities of life, who does not care even for those bare necessities of life, who has no attachment even for the bare necessities of life, attains Moksha or eternal peace. (Cf. II. 55)

एषा ब्रह्मी कस्थदतः पाथण नैनां प्राप्य दिमुह्यदत ।

कस्थत्वाऽस्यामिकालेऽप ब्रह्मनिर्णयमृच्छदत ॥७२॥

एषा this, ब्रह्मी of Brahmic, कस्यदतः state, पाथण O Partha, न not, एनाम् this, प्राप्य having obtained, दिमुह्यदत is deluded, कस्यत्वा being established, अस्याम् in this, अकाले at the end of life, अदप even, ब्रह्मदनिणम् oneness with Brahman, ऋच्छदत attains.

72. This is the Brahmic seat (eternal state), O son of Pritha. Attaining to this, none is deluded. Being established therein, even at the end of life, one attains to oneness with Brahman.

Commentary: The state described in the previous verse to renounce everything and to live in Brahman is the Brahmic state or the state of Brahman. If one attains to this state one is never deluded. He attains Moksha if he stays in that state even at the hour of his death. It is needless to say that he who gets established in Brahman throughout his life attains to the state of Brahman or Brahma-Nirvana. (Cf. VIII, 5, 6)

Maharshi Vidyaranya says in his Panchadasi that Antakala here means “the moment at which Avidya or mutual super- imposition of the Self and the not-Self ends.”

ॐ तत्सत् इदं श्रीमद्भग्वद्गीतासूपदनषतुसु

ब्रह्मदिद्यायांयोगशास्त्रे श्रीकृष्णार्जुनसंवादे

सांख्ययोगोनाम दशमोऽध्यायः ॥

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the second discourse entitled:

The Sankhya Yoga.

अथ तृतीयोऽध्यायः
THIRD DISCOURSE कमुयुगः

THE YOGA OF ACTION

अरुनु उवाच

ज्यायसी चेत्कमणर्सेतेमता बुक्तद्धजणनिणन ।

तत्तत्क कमणदर् घोरे मांदनयोजयदस केशि ॥१॥

ज्यायसी superior, चेत् if, कमणर्ः than action, ते by Thee, मता thought, बुक्तद्धः knowledge, जनिणन O Janardana, तत् then, दकम् why, कमणदर् in action, घोरे terrible, माम् me, दनयोजयदस Thou engagest, केशि O Kesava.

Arjuna said:

1. If Thou thinkest that knowledge is superior to action, O Krishna, why then, O Kesava, dost Thou ask me to engage in this terrible action?

Commentary: In verses 49, 50 and 51 of chapter II, Lord Krishna has spoken very highly about Buddhi Yoga. He again asks Arjuna to fight. That is the reason why Arjuna is perplexed now.

व्यादमश्रेर्िक्वियेन बुक्तद्ध मोहयसी मे ।

तिकं ि दनदश्चत्य येन श्रेयोऽहमापुनुयाम् ॥२॥

व्यादमश्रेर् perplexing, इ asit were, क्वियेन with speech, बुक्तद्धम् understanding, मोहयदस (Thou) confusest, इ asit were, मे my, तत् that, एकम् one, ि tell, दनदश्चत्य for certain, येन by which, श्रेयः bliss (the good or the highest), अहम् आपुनुयाम् may attain.

2. With this apparently perplexing speech, Thou confusest, as it were, my understanding; therefore tell me that one way for certain by which I may attain bliss of

Commentary: Arjuna says to Lord Krishna, “Teach me one of the two, knowledge or action, by which I may attain to the highest good or bliss or Moksha.” (Cf. V. 1)

श्री भगवानुवाच

लोकेऽक्तस्मक्तन्द्धदिर् दनष्ठा पुरा प्रिो मयानघ ।

ज्ञानयोगेन सांख्यानं कमणयोगेन योदगनाम् ॥३॥

लोके in world, अक्तस्मन् in this, दद्वदिर् two fold, दनष्ठा path, पुरा previously, प्रीति said, मया by Me, अनघ O sinless one, ज्ञानयोगेन by the path of knowledge, सांख्यानम् of the Sankhyas, कमणयोगेन by the path of action, योदगनाम् of the Yogins.

The Blessed Lord said:

3. In this world there is a twofold path, as I said before, O sinless one; the path of knowledge of the Sankhyas and the path of action of the Yogins.

Commentary: The path of knowledge of the Sankhyas (Jnana Yoga) was described by Lord Krishna in chapter II. Verses 11 to 38; the path of action (Karma Yoga) from 40 to 53.

Pura Prokta may also mean "In the beginning of creation the twofold path was given by Me to this world."

Those who are endowed with the four means and who have sharp, subtle intellect and bold understanding are fit for Jnana Yoga. Those who have a tendency or inclination for work are fit for Karma Yoga. (The four means are discrimination, dispassion sixfold virtues, and longing for liberation. The sixfold virtues are control of the mind, control of the senses, fortitude (endurance), turning away from the objects of the world. Faith tranquillity.) It is not possible for a man to practise the two You

simultaneously. Karma Yoga is man to the purifies this heart and prepares the aspirant for the reception of knowledge is purified. Jnana Yoga takes the aspirant directly to the goal karma Yogi should take up or the reception of as his without any extraneous help. (Cf. V. 5)

न कमणरामनारम्भानैर्नैष्कर्म्यं पुरुषोऽश्नुते ।

न च संन्यसन्निदसक्तद्धसमदगच्छदत ॥४॥

न not, कमणराम of actions, अनारम्भात् from non-performance, नैकियणम् actionlessness, पुरुषः man, अश्नुते reaches, न not, च and, संन्यसनात् from renunciation, एव only, दसक्तद्धम् perfection, समदगच्छदत attains.

4. Not by non-performance of actions does man reach actionlessness; nor by mere renunciation does he attain to perfection.

Commentary: Actionlessness (Naishkarmyam) and perfection (Siddhi) are synonymous. The sage who has attained to perfection or reached the state of actionlessness rests in his own essential nature as Existence-Knowledge-Bliss Absolute (Satchid-ananda Svarupa). He has neither necessity nor desire for action as a means to an end. He has perfect satisfaction in the Self.

One attains to the state of actionlessness by gaining the knowledge of the Self. If a man simply sits quiet by abandoning action you cannot say that he has attained to the state of actionlessness. His mind will be planning, scheming and speculating. Thought is real action. The sage who is free from affirmative thoughts, wishes, and likes and dislikes, who has the knowledge of the Self can be said to have attained to the state of actionlessness.

No one can reach perfection or freedom from action or knowledge of the Self by mere renunciation or by simply giving up activities without possessing the knowledge of the Self. (Cf. XVIII. 49)

न दह कदश्चत्क्षर्मदपजातुदतष्ठत्यकमणकृत्।

कायणते ह्यिशः कमणसिणःप्रकृदतजैगुणरैः॥५॥

नदह not, कदश्चत् anyone, क्षर्म a moment, अदप even, जातु verily. दनष्ठदत remains, अकमणकृत् without performing action, कायणते is made to do, for, अचश helpless, कमण action, सिण all, प्रकृदतजैः born of Prakriti, गुणैः by the qualities.

5. Verily none can ever remain for even a moment without performing action; for everyone is made to act helplessly indeed by the qualities born of Nature.

Commentary: The Gunas (qualities of Nature) are three, viz., Sattva, Rajas and Tamas. Sattva is harmony or light or purity, Rajas is passion or motion; Tamas is inertia or darkness. Sattvic actions help a man to attain to Moksha. Rajasic and Tamasic actions bind a man to Samsara.

These qualities cannot affect a man who has knowledge of the Self. He has crossed over these qualities. He has become a Gunatita (one who has transcended the qualities of Nature). The ignorant man who has no knowledge of the Self and who is swayed by Avidya or nescience is driven helplessly to action by the Gunas. (Cf. IV.16, XVIII.11)

कमेत्तन्द्रयादर् संयम्य य आसेते मनसा स्मरन् ।

इत्तन्द्रयाथाणक्तन्वमूढा दमर्थाचारः स उच्यते ॥६॥

कमेत्तन्द्रयादर् organs of action, संयम्य restraining, यः who, आसेते sits, मनसा by the mind, स्मरन् remembering, इत्तन्द्रयाथाणक्तन्वमूढा sense-objects. दमर्थाचारः of deluded understanding, दमर्थाचारः hypocrite, सः he, उच्यते is called.

6. He who, restraining the organs of action, sits thinking of the sense-objects in mind, he of deluded understanding is called a hypocrite.

Commentary: The five organs of action, Karma Indriyas, are Vak (organ of speech), Pani (hands), Padam (feet), Upastha (genitals) and Guda (anus). They are born of the Rajasic portion of the five Tanmatras or subtle elements; Vak from the Akasa Tanmatra (ether), Pani from the Vayu Tanmatra (air), Padam from the Agni Tanmatra (fire). Upastha from the Apas Tanmatra (water), and Guda from the Prithivi Tanmatra (earth). That man who, restraining the organs of action, sits revolving in his mind thoughts regarding the objects of the senses is a man of sinful conduct. He is self-deluded. He is a veritable hypocrite.

The organs of action must be controlled. The thoughts should also be controlled. The mind should be firmly fixed on the Lord. Only then will you become a true Yogi. Only then will you attain to Self-realisation.

यत्तस्त्वत्तन्द्रयादर् मनसा दनयम्यारभतेऽजुणन ।

कमेत्तन्द्रयैः कमणयोगमसिः स दिदशष्यते ॥जा

यः whose, but, इत्तन्द्रयादर् the senses, मनसा by the mind, दनयम्य controlling, आरभते commences, अजुणन O Arjuna, कमेत्तन्द्रयैः by the organs of action, कमणयोगम् Karma Yoga, असिः unattached, सः he, दिदशष्यते excels.

7. But whosoever, controlling the senses by the mind, O Arjuna, engages himself in Karma Yoga with the organs of action, without attachment, he excels.

Commentary: If anyone performs actions with his organs of action (viz., hands, feet, organ of speech, etc.) controlling the organs of knowledge by the mind, and without expectation of the fruits of the actions and without egoism, he is certainly more worthy than the other who is a hypocrite or a man of false conduct. (Cf. II. 64, 68; IV. 21)

The five organs of knowledge are the eyes, the ears, the nose, the skin and the sense of taste (tongue).

दनयतं कुरु कमण त्वं कमण ज्यायो ह्यकमणः ।

शरीरयात्रादप च ते न प्रदसद्भयिकमणः ॥८॥

दनयतम् bounden (prescribed or obligatory), कुरु perform, कमण action, त्वम् thou, कमण action, ज्यायः superior, दह for, अकमणः than inaction, शरीरयात्रा maintenance of the body, अदप even, च and, ते thy, न not, प्रदसद्भयेत् would be possible, अकमणः by inaction.

8. Do thou perform (thy) bounden duty, for action is superior to inaction and even the maintenance of the body would not be possible for thee by inaction.

Commentary: Niyatam Karma is an obligatory duty which one is bound to perform. The non-performance of the bounden duties causes demerit. The performance of the obligatory duties is not a means for the attainment of a specific result. The performance does not cause any merit.

Living itself involves several natural and unavoidable actions which have to be performed by all. It is ignorance to say, "I can live doing nothing."

यज्ञाथाणत्कमणरोऽन्यत्र लोकोऽयं कमणबन्धनः

। तिथं कमण किौय मुसंगः समाचर ॥९॥

यज्ञाथाणत् for the sake of sacrifice, कमणः of action, अन्यत्र otherwise, लोकः the world, अयम् this, कमणबन्धनः bound by action, तिथणम् for that sake, कमण action, किौय O Kaunteya, मुसंगः free from attachment, समाचर perform.

9. The world is bound by actions other than those performed for the sake of sacrifice; do thou, therefore, O son of Kunti (Arjuna), perform action for that sake (for sacrifice alone), free from attachment.

Commentary: Yajna means sacrifice or religious rite or any unselfish action done with a pure motive. It means also Isvara. The Taittiriya Samhita (of the Veda) says “Yajna verily is Vishnu” (1-7-4). If anyone does actions for the sake of the Lord, he is not bound. His heart is purified by performing actions for the sake of the Lord. Where this spirit of unselfishness does not govern the action, it will bind one to Samsara however good or glorious it may be. (Cf. II. 48)

सहयज्ञाः प्रजाः सृष्ट्वा पुरीच प्रजापदतः ।

अनेन प्रसदिष्यध्वमेष िोऽक्तस्त्वष्टकामरुक् ॥१०॥

सहयज्ञाः togetherwith sacrifice, प्रजा :mankind, सृष्ट्वा having created, पुरा in the beginning, उचिच said, प्रजापदतःPrajapati, अनेन by this, प्रसदिष्यध्वम् shall ye propagate, एषः this, िः your, असुतु let be इसकाममुक् milch cow of desires.

10. The Creator, having in the beginning (of creation) created mankind together with sacrifice, said, “By this shall ye propagate; let this be the milch cow of your desires (the cow which yields all the desired objects).”

Commentary: Prajapati is the Creator or Brahma Kamadhak is another name for the cow Kamadhenu. Kamadhenu is the cow of Indra from which everyone can milk whatever one desires. (Cf. VIII. 4; IX. 24, 27; X. 25)

मिन्विभयतानेन ते िि भियु िः।

परस्परं भियुः श्रेयः परमिप्स्यथ॥११॥

मिन् the gods, भियत nourish(ye), अनेन with this, ते those, ििः gods, भियु may nourish, िः you, परस्परम् one another, भियुः nourishing, श्रेयःgood, परम् the highest, मिप्स्यथ shall attain.

11. With this do ye nourish the gods and may those gods nourish you; thus nourishing one another, ye shall attain to the highest good.

Commentary: Deva literally means “the shining one.” By this sacrifice you nourish the gods such as Indra. The gods shall nourish you with rain, etc. The highest good is the attainment of the knowledge of the Self which frees one from the round of births and deaths. The highest good may mean the attainment of heaven also. The fruit depends upon the motive of the aspirant.

इष्टान्भोगाक्तन्ह िो िि िस्मि यज्ञभादिताः ।

तिणत्तानप्रायैभ्यो यो भुङ्क्ते तेन एसिः ॥१२॥

इष्टान् desired, भोगान् objects, दह so, त्वाः to you, देवाः the gods, दद्यान् will give, यश्चभादिताः nourished by sacrifice, तैः by them, तान् give, अग्रिय without offering, एभ्यः to them, यः who, मुञ्चि enjoys, स्तेन thief, एव verily, सः he.

12. The gods, nourished by the sacrifice, will give you the desired objects. So, he who enjoys the objects given by the gods without offering (in return) to them, is verily a thief.

Commentary: When the gods are pleased with your sacrifices, they will bestow on you all the desired objects such as children, cattle, property, etc. He who enjoys what has been given to him by the gods, ie, he who gratifies the cravings of his own body and the senses without offering anything to the gods in return is a veritable thief. He is really a dacoit of the property of the gods.

यज्ञदशष्टादशनःसोमुच्यैसिणदकक्तिषैः ।

भुञ्जते ते त्वघंपापायेपचन्त्याकारसात् ॥१३॥

यज्ञदशष्टादशनः whoe at the remnants of the sacrifice, सिः the righteous, मुच्यै are freed, सिणदकक्तिषैः from all sins, भुञ्जते eat, ते those, तु indeed, अघम् sin, पापाः sinful ones, ये who, पचन्ति cook, आकारसात् for their own sake.

13. The righteous who eat the remnants of the sacrifice are freed from all sins; but those sinful ones who cook food (only) for their own sake verily eat sin.

Commentary: Those who, after performing the five great sacrifices, eat the remnants of the food are freed from all the sins committed by these five agents of insect slaughter, viz., (1) the pestle and mortar, (2) the grinding stone, (3) the fireplace, (4) the place where the water-pot is kept, and (5) the broom. These are the five places where injury to life is daily committed. The sins are washed away by the performance of the five Maha-Yajnas or great sacrifices which every Dvija (twice-born or the people belonging to the first three castes in Hindu society, especially the Brahmin) ought to perform:

1. Deva-Yajna: Offerings sacrifices to the gods which will satisfy them,
2. Brahma-Yajna or Rishi-Yajna: Teaching and reciting the scriptures which will satisfy Brahman and the Rishis,
3. Pitri-Yajna: Offering libations of water to one's ancestors which will satisfy the manes,
4. Nri-Yajna: The feeding of the hungry and the guests, and,
5. Bhuta-Yajna: The feeding of the sub-human species, such as animals, birds, etc.

अन्नाद्भिक्षं भूतादनं पजणन्यान्नसम्भिः ।

यज्ञाद्भिक्षं पजणन्यो यज्ञः कमणसमुद्भिः ॥१४॥

ऊजास from food, भिक्षं come forth, भूतादनं beings, पजणन्यात् from rain, अन्नसम्भिः production of food, यज्ञात् from sacrifice, भिक्षं arises, पजणन्यः rain, यज्ञः sacrifice, कमणसमुद्भिः born of action.

14. From food come forth beings; from rain food is produced; from sacrifice arises rain and sacrifice is born of action.

Commentary: Here Yajna means “Apurva” or the subtle principle or the unseen form which a sacrifice assumes between the time of its performance and the time when its fruits manifest themselves.

कमण ब्रह्मोद्भिदिक्तद्ध ब्रह्माक्षरसमुद्भिम् ।

तस्मात्सिणगतं ब्रह्म दनत्यं यजेजे प्रदतदष्टतम् ॥१५॥

कमण action, ब्रह्मोद्भिम् arisen from Brahma, दिक्तद्ध know, ब्रह्म Brahma, अक्षरसमुद्भिम् arisen from the Imperishable, तस्मात् there- fore, सिणगतम् all-pervading, ब्रह्म Brahma, दनत्यम् ever, यजेजे in sacrifice, प्रदतदष्टतम् (is) established.

15. Knowthou that action comes from Brahma and Brahma comes from the Imperishable.
Therefore, the all-pervading (Brahma) ever rests in sacrifice.

Commentary: Brahma may mean “Veda.” Just as the breath comes out of a man, so also the Veda is the breath of the Imperishable or the Omniscient. The Veda ever rests in the sacrifice, i.e., it deals chiefly with sacrifices and the ways of their performance. (Cf. IV. 24 to 32)

Karma: Action, Brahmodbhavam: arisen from the injunctions of the Vedas.

एिप्रिदतणतं चक्रं नानुितणयतीहयः।

अघायुररक्तन्द्रयारामो मोघं पाथणसजीदत ॥१६॥

एिम् thus, प्रिदतणतम् setrevolving, चक्रम् wheel, न not, अनुितणयदत follows, इह here, यः who, अघायुः living in sin, इक्तन्द्रयारामः rejoicing in the senses, मोघम् in vain, पाथण O Partha, सः he, जीदत lives.

16. He who does not follow where the wheel thus set revolving, who is of sinful life, rejoicing in the senses, he lives in vain, O Arjuna.

Commentary: This is the wheel of action set in motion by the Creator on the basis of the Veda and sacrifice. He who does not follow the wheel by studying the Vedas and performing the sacrifices prescribed therein but who indulges only in sensual pleasures lives in vain. He is wasting his life. He is leading a worthless life indeed. (गीता, 31)

One who does not live in accordance with this law and who is selfish commits sin. He violates the law of the Creator and that is the worst sin.

यस्त्विदतरि स्थिता तृप्तश्च मानिः ।

आनेयि च सिष्टस्तस्य कायं न दिद्यते ॥१७॥

यः who, तु but, अरिदतः who rejoices in the Self, एि only, स्वान may be, अितृप्तः satisfied in the Self, च and, मानिः the man, अिदन in the Self, एि only, च and, सिष्टः contented, तस्य his, कायणम् work to be done, न not, दिद्यते is.

17. But for that man who rejoices only in the Self, who is satisfied with the Self and who is content in the Self alone, verily there is nothing to do.

Commentary: The sage does not depend on external objects for his happiness. He is quite satisfied with the Self. He finds his joy, bliss and contentment within his own Self. For such a sage who has knowledge of the Self, there is nothing to do. He has already done all actions. He has satisfied all his desires. He has complete satisfaction. (Cf. II. 55)

नितस्य कृतेनाथो नाकृतेनेह कश्चन ।

नचास्य सिणभूतेषु कदश्चित्थणव्यपाश्रयः ॥१८॥

न not, एि even, तस्य ofhim, कृतेन byaction, अथणः concern, 7 not, अकृतेन by actions not done, इह here, कश्चन any, न not, च and. अस्य ofthisman, सिणभूतेषु in all beings, कदश्चित् any, अथणव्यपाश्रयः depending for anyobject.

18. For him there is no interest whatever in what is done or what is not done; nor does he depend on any being for any object.

Commentary: The sage who is thus rejoicing in the Self does not gain anything by doing any action. For him really no purpose is served by any action. No evil (Pratyavaya Dosha) can touch him from inaction. He does not lose anything from inaction. He need not depend upon anybody to gain a particular object. He need not exert himself to get the favour of anybody.

तस्मिंसिः सततंकायं कमण समाचर ।

असिं ह्याचरन्कमणपरमाप्नोदत्त पूरुषः ॥१९॥

तस्मात् therefore, असिः withoutattachment, सततम् always, कायणम् which should be done, कमण action, समाचर perform, असिः withoutattachment, दह because, आचरन् performing, कमण action, परम् the Supreme, आप्नोदत्त attains, पूरुषः man.

19. Therefore without attachment, do thou always perform action which should be done; for by performing action without attachment man reaches the Supreme.

Commentary: If you perform actions without attachment, for the sake of the Lord, you will attain to Self-realisation through purity of heart. (Cf. II. 64; IV. 19, 23; XVII. 49)

कमणर् दह संदसक्तद्धमाक्तस्थता जनकायः ।

लोकसंग्रहमिदप संपश्यन्कतुणमहणदस ॥२०॥

कमणर् by action, ए only, दह verily, संदसक्तद्धम् perfection, आक्तस्थता: attained, जनकायः Janaka and others, लोकसंग्रहम् protection of the masses, एिदप only, संपश्यन् having in view, कतुणम् to perform, अहणदस thou shouldst.

20. Janaka and others attained perfection verily by action only, even with a view to the protection of the masses thou shouldst perform action.

Commentary: Samsiddhi is Moksha (perfection or liberation) Janaka, (Asvapati) and others had perfect knowledge of the Self, and yet they performed actions in order to set an example to the masses. They worked for the guidance of men.

यज्जिचरदत श्रेष्ठस्तत्तिरो जनः ।

स यत्यमार् कुरुते लोकस्तिनितणते ॥२१॥

पद्य whatsoever, आचरदत does, श्रेष्ठ the best, तत्तत् that, ए only, इतरः the other बनः people, the (that great man), यत् what, प्रमार्म्

Standard (authority, demonstration), कुरुते does, लोकः the world (people), सत् that, अनितणते follows.

21. Whatsoever a great man does, that the other men also do: whatever he sets up as the standard, that the world (mankind) follows.

Commentary: Man is a social animal. He is an imitating animal too. He takes his ideas of right and wrong from those whom he regards as his moral superior. Whatever a great man follows, the same is considered as an authority by his followers. They try to follow him. They endeavour to walk in his footsteps

न मे पाथाणक्तस्त कतणव्यं दत्रषु लोकेषु दकञ्चन ।

नानिप्तमिप्तव्यं ितण ए च कमणदर् ॥२२॥

न not, मे my, पाथण O Partha, अक्तस्त्, कतणव्यम् to be done (duty), दत्रषु in the three, लोकेषु worlds, दकञ्चन anything, न not, अनिप्तम् unattained, ओप्तव्यम् to be attained, त्ति am, ए also, च and, कमणदर् in action.

22. There is nothing in the three worlds, O Arjuna, that should be done by Me, nor is there anything unattained that should be attained; yet I engage Myself in action.

Commentary: I am the Lord of the universe and therefore have no personal grounds to engage Myself in action. I have nothing to achieve as I have all divine wealth, as the wealth of the universe is Mine, and yet I engage Myself in action.

Why do you not follow My example? Why do you not endeavour to prevent the masses from following the wrong path by setting an example yourself? If you set an example, people will follow you as you are a leader with noble qualities.

यदि ह्यहं न ितेयं जातु कमण्यतत्तन्द्रतः ।

मम िमाणनितुणि मनुष्याः पाथणसिणशः ॥२३॥

यदि if, दहsurely, अहम् I, न not, तियम् engage Myself in action ever, कमीर् in action, अतत्तन्द्रतः unwearied, मम My, मिणpath अनुतणनेfollow, मनुष्याः men, पाथण O Partha, सिणशः in every way

23. For, should I not ever engage Myself in action unwearied, men would in every way follow My path, O Arjuna

Commentary: If I remain inactive, people also will imitate Me and keep quiet. They will all become Tamasic and pass into a state of inertia.

उत्सीयुररमे लोका न कुयां कमण चिहम् ।

सङ्करस्यचकताण स्यामुपहन्यादममाः प्रजाः ॥२४॥

उत्सीयुः would perish, इमे these, लोका worlds, न not, कुयाणम् would do, कमण action, चेत् if, अहम् I, सङ्करस्य of confusion of castes, च and, कताण author, स्याम् would be, उपहन्याम् would destroy, इमाः these, प्रजाः beings.

24. These worlds would perish if I did not perform action; I should be the author of confusion of castes and destruction of these beings.

Commentary: If I did not engage in action, people would also be inactive. They would not do their duties according to the Varnasrama Dharma (code of morals governing their own order and stage of life). Hence confusion of castes would arise. I would have to destroy these beings.

सिाः कमण्यदिद्वांसो यथा किणक्ति भारत ।

कुयाणदद्वद्वांस्तथासिदश्चकीषुणलोकसंग्रहम् ॥२५॥

सिाः attached, कमणद to action, अदिद्वांसः the ignorant, यथा as, किणक्ति act, भारत O Bharata, कुयाणत् should act, दिद्वां the wise, तथा so, असिः unattached, दचकीषुणः wishing, लोकसंग्रहम् the welfare of the world.

25. As the ignorant men act from attachment to action, O Bharata (Arjuna), so should the wise act without attachment, wishing the welfare of the world.

Commentary: The ignorant man works in expectation of fruits. He says, “I will do such and such work and will get such and such fruit.” But the wise man who knows the Self, serves not for his own end. He

should so act that the world, following his example, would attain peace, harmony, purity of heart, divine light and knowledge. A wise man is one who knows the Self. (Cf. II. 64; III. 19; XVIII. 49)

न बुक्तद्धर्भिर्जनयिज्ञानां कमणसदङ्गनाम् ।

जोषयेत्सिणकमाणदर्दिद्वान् यिः समाचरन् ॥२६॥

न not, बुक्तद्धर्भिर्unsettlement in the mind, जनयेत् should produce, अज्ञानाम् of the ignorant, कमणसदङ्गनाम् of the persons attached to actions, जोषयेत् should engage, सिणकमाणदर् all actions, दिद्वान् the wise, यिः balanced, समाचरन् performing.

26. Let no wise man unsettle the mind of ignorant people who are attached to action; he should engage them in all actions, himself fulfilling them with devotion.

Commentary: An ignorant man says to himself, "I shall do this action and thereby enjoy its fruit." A wise man should not unsettle his belief. On the contrary he himself should set an example by performing his duties diligently but without attachment. The wise man should also persuade the ignorant never to neglect their duties. If need be, he should place before them in vivid colours the happiness they would enjoy here and hereafter by discharging such duties. When their hearts get purified in course of time, the wise man could sow the seeds of Karma Yoga (selfless service without desire) in them.

प्रकृतेः दक्रयमार्दानगुरैः कमाणदर् सिणशः ।

अहङ्कारदिमूढाकताणऽहदमदत मन्यते ॥२७॥

प्रकृतेः of nature, दक्रयमार्दान are performed, गुरैः by the qualities, कमाणदर् actions, सिणशः in all cases, अहङ्कारदिमूढा one whose mind is deluded by egoism, कताण doer, अहम् I, इदम् thus, मन्यते thinks.

27. All actions are wrought in all cases by the qualities of Nature only. He whose mind is deluded by egoism thinks, "I am the doer."

Commentary: Prakriti or Pradhana or Nature is that state in which the three Gunas, viz., Sattva, Rajas and Tamas exist in a state of equilibrium. When this equilibrium is disturbed, creation begins; body, senses, mind, etc., are formed. The man who is deluded by egoism identifies the Self with the body, mind, the life force and the senses and ascribes to the Self all the attributes of the body and the senses. He, therefore, thinks through ignorance, "I am the doer." In reality the Gunas of Nature perform all actions. (Cf. III. 29; V. 9; IX. 9, 10; XIII. 21, 24, 30, 32; XVIII. 13, 14)

तत्त्वदितु महाबाहो गुर्कमणदिभागयोः ।

गुरा गुरेषु ितणि इदम् न सज्जते ॥२८॥

तत्त्वदित् the knower of the Truth, but, महाबाहो O mighty- armed, गुर्कमणदिभागयोः of the divisions of qualities and functions, गुर्ः the qualities (in the shape of senses), गुर्षु amidst the qualities (in the shape of objects), तिणि remain, इदत् thus, मत्वा knowing, न not, सज्जते is attached.

28. But he who knows the Truth, O mighty-armed (Arjuna), about the divisions of the qualities and (their) functions, knowing that the Gunas as senses move amidst the Gunas as the sense-objects, is not attached.

Commentary: He who knows the truth that the Self is entirely distinct from the three Gunas and actions does not become attached to the actions. He who knows the truth about the classification of the Gunas and their respective functions understands that the qualities as sense-organs move amidst the qualities as sense-objects. Therefore he is not attached to the actions. He knows, “I am Akarta-I am not the doer.” (Cf. XIV. 23)

प्रकृतेगुणर्समूढाः सज्जि गुर्कमणसु।

तानकृत्स्नादि मन्दानूकृत्स्नदिन्नदिचालयेत्॥२९॥

प्रकृतेः of nature, गुर्समूढाः personsdeludedbytheGunas, सज्जि are attached, गुर्कमणसु in the functions ofthequalities, तान् those, अकृत्स्नादिः ofimperfect knowledge, मन्दान् the foolish (the dull-witted), कृत्स्नदित् manofperfectknowledge, न not, दिचालयेत् should unsettle.

29. ThosedeludedbythequalitiesofNature are attached to the functions of the qualities. The man of perfectknowledgeshouldnotunsettle the foolish one who is of imperfect knowledge.

Commentary:Theignorantpeopledoactionwith the expectation of fruits. The wise people who have the knowledgeoftheSelfshouldnotdistractthe faith or conviction or belief of such ignorant persons. If they unsettletheirmindstheywillgiveupactions and become victims of inertia. They will lead an idle life. They shouldbeencouragedbythewiseto do actions of the Sakama type (actions for the sake of their fruits) inthebeginning.Thewiseonesshould turn the minds of the ignorant by giving them gradual instructionsonKarmaYoga(Yogaofselfless, desireless action) and its benefits, viz., purification of the heart thatleadstotheattainmentofSelf-realisation.

मदय सिणदर्कमाणदर् संन्यस्याध्याचेतसा ।

दनराशीदनणमणमोभूत्वा युध्यस्वदिगतज्वरः ॥३०॥

मदय in Me, सिणदर् all, कमाणदर् actions, संन्यस्य renouncing, अध्याचेतसा with the mind centred in the Self, दनराशीः freefromhope, दनमणर्मfreefromegoism, भूत्वा having become, युध्यस्व fight (thou), दिगतज्वरः free from (mental)fever.

30. Renouncingallactions in Me, with the mind centred in the Self, free from hope and egoism, and from (mental)fever, do thou fight.

Commentary: Surrender all the actions to Me with the thought, “I perform all actions for the sake of the Lord.” Fever means grief, sorrow. (Cf. V. 10; XVIII, 66)

ये मे मतदमिं दनत्यमनुदतष्ठक्तिमानिः ।

श्रद्धिोऽनसूयो मुच्यैतेऽप कमणदभः ॥३१॥

ये those who, मे My, मतम् teaching, इमिं this, दनत्यम् constantly, अनुदतष्ठक्ति practise, मानिः men, श्रद्धिः full of faith, अनसूयः not cavilling, मुच्यै are freed, ते they, अप also, कमणदभः from actions.

31. Those men who constantly practise this teaching of Mine with faith and without cavilling, they too are freed from actions.

Commentary: Sraddha is a mental attitude. It means faith. It is faith in one's own Self, in the scriptures and in the teachings of the spiritual preceptor. It is a compound of the higher emotion of faith, reverence and humility.

ये ते वेतिभ्यसूयो नानुदतष्ठक्ति मे मतम् ।

सिणज्ञानदिमूढांस्तान्वक्तु नष्टानचेतसः ॥३२॥

ये those who, तु but, एतत् this, अभ्यसूयिः carping at, न not, अनुदतष्ठक्ति practise, मे My, मतम् teaching, सिणज्ञानदिमूढान् deluded of all knowledge, तान् them, दिक्तु know, नष्टान् ruined, अचेतसः devoid of discrimination.

32. But those who carp at My teaching and do not practise it, deluded of all knowledge, and devoid of discrimination, know them to be doomed to destruction.

Commentary: The pig-headed people who are obstinate, who find fault with the teachings of the Lord and who do not practise them are certainly doomed to destruction. They are incorrigible and senseless persons indeed.

सदृशंचेष्टते स्वस्याः प्रकृतेशाननिनदप ।

प्रकृतं याति भूतादन दनग्रहः दकं करष्यदत ॥३३॥

सदृशम् in accordance, चेष्टते acts, स्वस्याः of his own, प्रकृतेः of nature, जानिन् a wise man, अप even, प्रकृतम् nature, याति follow, भूतादन beings, दनग्रहः restraint, दकम् what, करष्यदत will do.

33. Even a wise man acts in accordance with his own nature; beings will follow Nature; what can restraint do?

Commentary: He who reads this verse will come to the conclusion that there is no scope for man's personal exertion. It is not so. Read the following verse. It clearly indicates that man can conquer Nature if he rises above the sway of Raga-Dvesha (love and hatred).

The passionate and ignorant man only comes under the sway of his natural propensities, and his lower nature. He cannot have any restraint over the senses and the two currents of likes and dislikes. The seeker after Truth who is endowed with the four means, and who is constantly practising meditation can easily control Nature. (Cf. II. 60; V. 14; XVIII. 59)

इक्तन्द्रयसेयेक्तन्द्रयस्याथे रागदेवेषौ व्यिक्तस्थतौ ।

तयोनण िशमागचेछेतौ ह्यस्य पररपक्तिनौ ॥३४॥

इक्तन्द्रयस्यइक्तन्द्रयस्य ofeach sense, अथणthe object, रागदेवेषौ attachment and aversion, व्यिक्तस्थतौ seated, तयोः of these two, न not, शिम् sway, आगचेछेत् should come under, तौ these two, दह verily, अस्य his, पररपक्तिनौ foes.

34. Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes.

Commentary: Each sense has got attraction for a pleasant object and aversion for a disagreeable object. If one can control these two currents, viz., attachment and aversion, he will not come under the sway of these two currents. Here lies the scope for personal exertion or Purushartha. Nature which contains the sum total of one's Samskaras or the latent self-productive impressions of the past actions of merit and demerit draws a man to its course through the two currents, attachment and aversion. If one can control these two currents, if he can rise above the sway of love and hate through discrimination and Vichara or right enquiry, he can conquer Nature and attain immortality and eternal bliss. He will no longer be subject to his own nature now. One should always exert to free himself from attachment and aversion to the objects of the senses.

श्रेयान्बस्वर्मोदिगुर्ः परर्माणत्स्वनुदष्टतात् ।

स्वर्मे दनर्नश्रेयः परर्मो भयिहः ॥३५॥

श्रेयान् better, स्वर्मणः one's own duty, दिगुर्ः devoid of merit, परर्माणत् than the duty of another, स्वनुदष्टतात् than well discharged, स्वर्मे in one's own duty, दनर्नम् death, श्रेयः better, परर्मणः another's duty, भयिहः fraught with fear.

35. Better is one's own duty, though devoid of merit than the duty of another well discharged.

Better is death in one's own duty; the duty of another is fraught with fear (is productive of danger).

Commentary: It is indeed better for man to die discharging his own duty though destitute of merit than for him to live doing the duty of another though performed in a perfect manner. For the duty of another has its pitfalls. The duty of a Kshatriya is to fight in a righteous battle. Arjuna must fight. This is his duty. Even if he dies in the discharge of his own duty, it is better for him. He will go to heaven. He should not do the duty of another man. This will bring him peril. He should not stop from fighting and enter the path of renunciation. (Cf. XVIII. 47)

अरुन उवाच

अथ केन प्रयुः पापं चरदत पूरुषः ।

अदनच्छन्नदप िरेय बलादि दनयोदजतः ॥३६॥

अथ now, केन bywhich, प्रयुः impelled, अयम् this, पापम् sin, चरयंत does, पूरुषः man, अदनच्छन् not wishing, अदप even, णिणय Varshneya, बलात् byforce, इ as itwere, दनयोदजतः constrained..

Arjuna said:

36. But impelled by what does man commit sin, though against his wishes, O Varshneya (Krishna), constrained as it were, by force?

Commentary: Varshneya is one born in the family of the Vrishnis, a name of Krishna.

श्री भगवानुवाच

काम एष क्रोर् एष रजोगुर्मुद्भिः ।

महाशनो महापाप्मा दिद्भ्येनदमह िररम् ॥३७॥

कामः desire, एषः this, क्रोर् anger, एषः this, रजोगुर्मुद्भिः born of the Rajo-guna, महाशनः all-devouring, महापाप्मा all-sinful, दिद्भ्य know, एनम् this, इह here, िररम् thefoe.

TheBlessed Lord said:

37. It is desire, it is anger born of the quality of Rajas, all-devouring, all-sinful; know this as the foe here (in this world).

Commentary: Bhagavan: Bhaga means the six attributes, Viz., Jnana (knowledge), Vairagya (dispassion), Kirti (fame), Aishvarya (divine manifestations and excellences), Sri (wealth), and Bala (might). He who possesses these six attributes and who has a perfect knowledge of the origin and the end of the universe is Bhagavan or the Lord.

The cause of all sin and wrong action in this world is desire Anger is desire itself. When a desire is not gratified, the man becomes angry against those who stand as obstacles on the path of fulfilment. The desire is born of the quality of Rajas. When desire arises, it generates Rajas and urges the man to work in order to possess the object. Therefore, know that this desire is man's foe on this earth. (Cf. XVI. 21)

रूमेनादव्रयते िदियणथाऽऽशो मलेन च ।

यथोनिृतो गभणस्तथा तेनिमृतम् ॥३८॥

रूमेन by smoke, आदव्रयते is enveloped, दिः fire, यथा as, ओशणः a mirror, मलेन by dust, च and, यथा as, उने by the amnion, अितः enveloped, गभणः embryo, तथा so, तेन by it, इम् this, अितम् enveloped.

38. As fire is enveloped by smoke, as a mirror by dust, and as an embryo by the amnion, so is this enveloped by that. Commentary: This means the universe. This also means knowledge. That means desire.

अितं ज्ञानमेतेन ज्ञादननोदनत्पिररर्।

कामरूपेर् कौयिषूपूरेरानलेनच॥३९॥

अितम् enveloped, ज्ञानम् wisdom, एतेन bythis, ज्ञादननः of the wise, दनत्पिररर् by the constant enemy, कामरूपेर् whose form is desire, कौय OKaunteya, षूपूरेर् unappeasable, अनलेन by fire, and.

39. O Arjuna, wisdom is enveloped by this constant enemy of the wise in the form of desire, which is unappeasable as fire.

Commentary: Manusays, “Desire can never be satiated or cooled down by the enjoyment of objects.

But as fire blazes forth the more when fed with Ghee (melted butter) and wood, so fire grows the more it feeds on the objects of enjoyment. If all the foodstuffs of the earth, all the precious metals, all the animals and all the beautiful women were to pass into the possession of one man endowed with desire, they would still fail to give him satisfaction.” The ignorant man considers desire as his friend when he craves for

objects. He welcomes desire for the gratification of the senses; but the wise man knows from experience even before suffering the consequence, that desire will bring on only troubles and misery for him. So it is a constant enemy of the wise but not of the ignorant.

इत्तन्द्रयादर् मनो बुक्त्द्धरस्यादर्शनमुच्यते ।

एतैर्दिणमोहयतेयेष ज्ञानमित्य िदहनम्॥४०॥

इत्तन्द्रयादर् the senses, मनः the mind, बुक्त्द्ध the intellect, अस्य its, अदर्शनम् seat, उच्यते is called, एतैः by these, दिमोहयत deludes, एषः –this, ज्ञानम् wisdom, अित्य having enveloped, दिहनम् the embodied.

40. The senses, the mind and the intellect are said to be its seat; through these it deludes the embodied by veiling his wisdom.

Commentary: If the abode of the enemy is known it is quite easy to kill him. So Lord Krishna like a wise army general points out to Arjuna the abode of desire so that he may be able to attack it and kill it quite readily.

तस्मात्त्वदमत्तन्द्रयाण्यौ दनयम्य भरतषणभ ।

पाप्मानं प्रजदह हेयेनं ज्ञानदिज्ञाननाशनम् ॥४१॥

तस्मात् therefore, त्वम् you, इन्द्रियादर् the senses, औ in the beginning, दनयम्य having controlled, भरतषणभ
O best of the Bharatas, पाप्मानम् the sinful, प्रजदह kill, दह surely, एनम् this, ज्ञानदिज्ञाननाशनम् the destroyer
of knowledge and realisation (wisdom).

41. Therefore, O best of the Bharatas (Arjuna), controlling the senses first, do thou kill this sinful
thing, the destroyer of knowledge and realisation.

Commentary: Jnana is knowledge obtained through the study of scriptures. This is indirect knowledge
or Paroksha Jnana. Vijnana is direct knowledge or personal experience or Anubhava through Self-
realisation or Aparoksha Jnana. Control the senses first and then kill desire.

इन्द्रियादर्पराण्याहुररक्तन्द्रेभ्यः परं मनः ।

मनससु तु परा बुक्तद्धयो बुद्धेः परतस्तुतः ॥४२॥

इन्द्रियादर् the senses, परादर् superior, आहुः (they) say, इन्द्रयेभ्यः than the senses, परम् superior, मनः the
mind, मनसः than the mind, but, परा superior, बुक्तद्धः intellect, यः who, बुद्धेः than the intellect, परतः
greater, तु but, सः He.

42. They say that the senses are superior (to the body), superior to the senses is the mind; superior
to the mind is the intellect; one who is superior even to the intellect is He (the Self).

Commentary: When compared with the physical body which is gross, external and limited, the senses
are certainly superior as they are more subtle, internal and have a wider range of activity. The mind is
superior to the senses, as the senses cannot do anything independently without the help of the mind.
The mind can perform the functions of the five senses. The intellect is superior to the mind because it is
endowed with the faculty of discrimination. When the mind is in a state of doubt, the intellect comes to
its rescue. The Self, the Witness, is superior even to the intellect, as the intellect borrows its light from
the Self.

एि बुद्धेः परं बिद्ध्वा संस्तभ्य आनमिना ।

जदह शतुरु महाबाहो कामरूपं उरिसिम् ॥४३॥

एिम् thus, बुद्धेः than the intellect, परम् superior, बिद्ध्वा having known, संस्तभ्य restraining, आनम् the
self, आना by the Self, जदह slay thou, शतुरु the enemy, महाबाहो O mighty-armed, कामरूपम् of the form
of desire, उरिसिम् hard to conquer.

43. Thus knowing Him Who is superior to the intellect and restraining the self by the Self, slay thou,
O mighty-armed Arjuna, the enemy in the form of desire, hard to conquer.

Commentary: Restrain the lower self by the higher Self. Subdue the lower mind by the higher mind. It is
difficult to conquer desire because it is of a highly complex and incomprehensible nature. But a man of
discrimination and dispassion who does constant and intense Sadhana can conquer it quite easily.

Desire is the quality of Rajas. If you increase the Sattvic quality in you, you can conquer desire. Rajas cannot stand before Sattva.

Even though desire is hard to conquer, it is not impossible. The simple and direct method is to appeal to the Indwelling Presence (God) through prayer and Japa.

ॐ तत्सत् इदं श्रीमद्भगवद्गीतासूपनिषत्सु

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

कर्मयोगो नाम तृतीयोऽध्यायः॥

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the third discourse entitled:

The Yoga of Action.
अथ चतुर्थोऽध्यायः
FOURTH DISCOURSE
ज्ञानविवर्धनयोगः

THE YOGA OF THE DIVISION OF WISDOM

श्री भगवानुवाच

इमं दिद्विस्वते योगं प्रोक्तवानहमव्ययम् । दिद्विस्वान् मनि प्राह मनुरक्ष्वाकिर्ब्रूति ॥१॥

इमम् this, दिद्विस्वते to Vivasvan, योगम् Yoga, प्रोक्तवान् taught, अहम् I, अव्ययम् imperishable, दिद्विस्वान् Vivasvan, मनि to Manu, प्राह taught, मनुः Manu, इक्ष्वाकि to Ikshvaku, ब्रूति taught.

The Blessed Lord said:

1. I taught this imperishable Yoga to Vivasvan; he told it to Manu; Manu proclaimed it to Ikshvaku.

Commentary: Vivasvan means the sun. Ikshvaku was the son of Manu. Ikshvaku was the reputed ancestor of the solar dynasty of Kshatriyas.

This Yoga is said to be imperishable because the result or fruit, i.e., Moksha, that can be attained through it is imperishable.

If the rulers of dominions possess a knowledge of the Yoga taught by Me in the preceding two discourses, they can protect the Brahmanas and rule their kingdom with justice. So I taught this Yoga to the Sun-god in the beginning of evolution.

एषि परम्पराप्राप्तदममं राजषण्यो दिद्विः ।

स कालेनेहमहता योगो नष्टः परिप ॥२॥

एषि thus, परम्पराप्राप्तम् handed down in regular succession, इमम् this, राजषण्यः the royal sages, दिद्विः knew, सः this, कालेन by lapse of time, इह here, महता by long, योगः Yoga, नष्टः destroyed, परिप O Parantapa.

2. This, handed down thus in regular succession, the royal sages knew. This Yoga, by long lapse of time, has been lost here, O Parantapa (burner of the foes).

Commentary: The royal sages: Men who were kings and at the same time sages also, learnt this Yoga.

Arjuna could burn or harass his foes, like the sun, by the heat of his valour and power. Hence the name Parantapa.

सणियं मयातेऽद्ययोगः प्रिोः पुरातनः ।

भिोऽदसमेसखाचेदत रहस्यं हेयेतुत्तमम् ॥३॥

सः that, एि even, अयम् this, मया by Me, ते thee, अद्य today, योगः Yoga, प्रिोः has been taught, पुरातनः ancient, भिः devotee, अदस^{thou} art, मे My, सखा friend, च and, इदत thus, रहस्यम् secret, दह for, एतत् this, उत्तमम् best.

3. Thatsameancient Yoga has been today taught to thee by Me, for thou art My devotee and My friend; it is the supreme secret.

Commentary: This Yoga contains profound and subtle teachings. Hence it is the supreme secret which is revealed by the Lord.

अरुन उवाच

अपरं भितो जन्म परं जन्म दिस्वतः ।

कथमेतद्वजानीयां त्वमिौ प्रिोदनदत ॥४॥

अपरम् later, भितः Thy, जन्म birth, परम् prior, जन्म birth, दिस्वतः of Vivasvan, कथम् how, एतत् this, दिजानीयाम् am I to understand, त्वम् Thou, औ in the beginning, प्रिोन् taughtest, इदत thus.

Arjuna said:

4. Later on was Thy birth, and prior to it was the birth of Vivasvan (the Sun); how am I to understand that Thou taughtest this Yoga in the beginning?

Commentary: Thy birth took place later in the house of Vasudeva; Vivasvan or Vivasvat (the Sun) was born earlier in the

Beginning of evolution. How am I to believe that Thou taughtest this Yoga in the beginning to Vivasvan, and that Thou, the self-same person, hast now taught it to me? I am not able to reconcile this. Be kind enough to enlighten me, O my Lord!

श्री भगवानुवाच

बहूदन मे व्यतीतादन जन्मादन ति चाजुणन ।

तान्यहं िे सिणदर् न त्वं ित्थ परिप ॥५॥

बहूदन many, ये My, व्यतीतादन have passed away, जन्मादन births, ति thy, च and, अजुणन Arjuna, तादन them, अहम् I, ि know, सिणदर् all, न not, त्वम् thou, ति knowest, परिप O Parantapa.

The Blessed Lord said:

5. Many births of Mine have passed as well as of thine, O Arjuna; I know them all but thou knowest not, O Parantapa (scorcher of foes).

Commentary: You have no intuitional knowledge. The eye of wisdom has not been opened in you on account of your past actions. So your power of vision is limited and therefore you do not know your previous births. But I know them because I am omniscient.

अजोऽदप सन्नव्ययिाभूतानामीश्वरोऽदप सन् ।

प्रकृदतं स्वामदर्ष्टायसंभिम्यामायया ॥६॥

अजः unborn, अदप also, सन् being, अव्ययिा of imperishable nature, भूतानाम् of beings, ईश्वरः the Lord,
अदप also, सन् being, प्रकृदतम् Nature, स्वाम् My own, अदर्ष्टाय governing, संभिदम come into being,
ओमायया by MyownMaya.

6. Though Iamunborn,of imperishable nature, and though I am the Lord of all beings, yet, governingMyownNature, I am born by My own Maya.

Commentary: Manisboundby Karma. So he takes birth. He is under the clutches of Nature. He is deluded by the threequalitiesof Nature whereas the Lord has Maya under His perfect control. He rules over Nature, and soHeisnotunder the thraldom of the qualities of Nature. He appears to be born and embodied throughHisownMaya or illusory power, but is not so in reality. His embodiment is, as a matter of fact, apparent.Itcannot affect in the least His true divine nature. (Cf. IX. 8)

यिा यिा दह मणस्य ग्लादनभणित भारत ।

अभुयुत्थानमर्मणस्य तिाऽऽनि सृजाम्यहम्॥७॥

यिा यिा whenever, दहsurely, मणस्य ofrighteousness, ग्लादनः decline, भित is, भारत O Bharata, अभुयुत्थानम् rise, अर्मणस्य of unrighteousness, तिा then, ओानम् Myself, सृजादम manifest, अहम्I.

7. Whenever there is declineofrighteousness, O Arjuna, and rise of unrighteousness, then I manifest Myself.

Commentary: Dharma is that which sustains and holds together. There is no proper equivalent for this term in the English language. That which helps a man to attain to Moksha or salvation is Dharma. That which makes a man irreligious or unrighteous is Adharma. That which elevates a man and helps him reach the goal of life and attain knowledge is Dharma; that which drags him and hurls him down in the abyss of worldliness and ignorance is Adharma.

पररत्राय सारूनां दिनाशाय च िषूकताम् ।

र्मणसंस्थापनाथाणय संभिदम युगे युगे ॥८॥

पररत्राय for the protection, सारूनाम् of the good, दिनाशाय for the destruction, च and, षूकृताम् of the wicked, र्मणसंस्थापनाथाणय for the establishment of righteousness, संभिदम (I) am born, युगे युगे in every age.

8. For the protection of the good, for the destruction of the wicked and for the establishment of righteousness, I am born in every age.

Commentary: *Sadhunam:* The good who lead a life of righteousness, who utilise their bodies in the service of humanity, who are free from selfishness, lust and greed, and who devote their lives to divine contemplation.

Dushkritam: Evil-doers who lead a life of unrighteousness, who break the laws of the society, who are vain and are dishonest and greedy, who injure others, who take possession of the property of others by force, and who commit atrocious crimes of various sorts.

जन्म कमणचमे दिव्यमियो िदत्त तत्त्वतः ।

त्यक्त्वा िहंपुनजणन्म नैदतमामेदत सोऽजुणन ॥९॥

जन्म birth, कमण action, च and, मे My, दिव्यम् divine, एम् thus, यः who, दित्त knows, तत्त्वतः in true light, त्यक्त्वा having abandoned, हिम् thebody, पुनः again, जन्म birth, नः not, एदत gets, माम् to Me, एदत comes, सः he, अजुणन Arjuna.

9. Hewho thusknows, in their true light, My divine birth and action, having abandoned the body, isnot born again, he comes to Me, O Arjuna.

Commentary: The Lord, though apparently born, is always beyond birth and death; though apparently active for firmly establishing righteousness, He is ever beyond all actions. He who knows this is never born again. He attains knowledge of the Self and becomes liberated while living.

The birth of the Lord is an illusion. It is Aprakrita (beyond the pale of Nature). It is divine. It is peculiar to the Lord. Though He appears in human form, His body is Chinmaya (full of consciousness, not inert matter as are human bodies composed of the five elements).

तिरागभयक्रोर् मन्मया मामुपादश्रताः ।

बहिो ज्ञानतपसा पूता मद्भिमागताः ॥१०॥

तिरागभयक्रोः freedfromattachment, fear and anger, मन्मयाः absorbed in Me, माम् Me, उपादश्रताः taking refuge in, बहिः many, ज्ञानतपसा by the fire of knowledge, पूताः purified, मद्भिम् My Being, आगताः have attained.

10. Freed from attachment, fear and anger, absorbed in Me, taking refuge in Me, purified by the fire of knowledge, many have attained to My Being.

Commentary: When one gets knowledge of the Self. Attachment to sense-objects ceases. When he realises he is the constant, indestructible, eternal Self and that change is simply a quality of the body, then he becomes fearless. When he becomes desireless, when he is free from selfishness, when he beholds the Self only everywhere, how can anger arise in him?

He who takes refuge in Brahman or the Absolute becomes firmly devoted to Him. He becomes absorbed in Him (Brahma- lina or Brahmanishtha). Jnanatapas is the fire of wisdom. Just as fire burns cotton, so also this Jnanatapas burns all the latent tendencies (Vasanas), cravings (Trishnas), mental impressions (Samskaras), sins and all actions, and purifies the aspirants. (Cf. II. 56; IV. 19 to 37)

ये यथा मां प्रपद्ये तांस्तथैभजाम्यहम् ।

मम िमाणानुतणि मनुष्याः पाथणसिणशः ॥११॥

ये who, यथा inwhateverway, माम् Me, प्रपद्ये approach, तान् them, तथा so, एि even, भजादम reward, अहम् I, मम My, िण्पाथ, अनुतणि follow, मनुष्याः men, पाथण O Partha, सिणशः in all ways.

11. In whatever waymen approach Me even so do I reward them; My path do men tread in all ways, O Arjuna.

Commentary: I reward men by bestowing on them the objects they desire in accordance with their ways and the motives with which they seek Me. If anyone worships Me with selfish motives I grant him the objects he desires. If he worships Me unselfishly for attaining knowledge of the Self, I grant him Moksha or final liberation. I am not at all partial to anyone. (Cf. VII. 21 and IX. 23)

काङ्क्षिःकमणरां दसक्तद्ध यजि इह िेताः ।

दक्षपुंरं दहमानुषे लोके दसक्तद्धभणिदत कमणजा ॥१२॥

काङ्क्षिः those who long for, कमणराम् ofactions, दसक्तद्धम् success, यजि sacrifice, इह in this world, िेतिः gods, दक्षपुंrquickly, दह because, मानुषे inthe human, लोके (in the) world, दसक्तद्धः success, भिदत is attained, कमण ज्ञोorn of action.

12. Those who long for success in action in this world sacrifice to the gods; because success is quickly attained by men through action.

Commentary: It is very difficult to attain to the knowledge of the Self or Self-realisation. It demands perfect renunciation.

The aspirant should possess the four means (see page 58) and many other virtues, and practise constant and intense meditation. But worldly success can be attained quickly and easily.

The Vedic injunctions based upon castes and order are meant for the men of this world only.

चात्तिण्यण मया सृष्टं गुर्कमणदिभागशः ।

तस्य कताणरमदप मां दिद्वयकताणरमव्ययम् ॥१३॥

चातिण्यणम् the fourfold caste, मया by Me, सृष्टम् has been created,

गुर्कमणदिभागशः according to the differentiation of Guna and Karma, तस्य thereof, कताणरम् the author, अदप also, माम् Me, दिद्वय know, अकताणरम् non-doer, अव्ययम् immutable.

13. The fourfold caste has been created by Me according to the differentiation of Guna and Karma; though I am the author thereof know Me as non-doer and immutable.

Commentary: The four castes (Brahmana, Kshatriya, Vaishya and Sudra) are classified according to the differentiation of Guna and Karma. In a Brahmana, Sattva predominates. He possesses self-restraint, purity, serenity, straightforwardness, devotion, etc. In a Kshatriya, Rajas predominates. He possesses prowess, splendour, firmness, dexterity, generosity and the nature of a ruler. In a Vaishya, Rajas predominates and Tamas is subordinate to Rajas. He does the duty of ploughing, protection of cattle and trade. In a Sudra Tamas predominates and Rajas is subordinate to Tamas. He does service to the other three castes. Human temperaments and tendencies vary according to the Gunas.

Though the Lord is the author of the caste system, yet He is not the author as He is the non-doer. He is not subject to Samsara. Really Maya does everything. Maya is the real author. Society can exist in a flourishing state if the four castes do their duties properly. Otherwise there will be chaos, rupture and fighting. (Cf. XVIII. 41)

न मां कमाणदर् दलम्पक्ति न मे कमणफले सूपृहा ।

इदत मां योऽदभजानादत कमणदभनण स बध्यते ॥१४॥

न not, माम् Me, कमाणदर् actions, दलम्पक्ति taint, न not, मे to Me, कमणफले in the fruit of actions, सूपृहा desire, इदत thus, माम् Me, यः who, अदभजानादत knows, कमणदभः by actions, न not, सः he, बध्यते is bound.

14. Actions do not taint Me, nor have I a desire for the fruit of actions. He who knows Me thus is not bound by actions.

Commentary: As I have neither egoism nor desire for fruits, I am not bound by actions. Worldly people think they are the agents and they perform actions. They also expect fruits for their actions. So they take birth again and again. If one works without attachment, without egoism, without expectation of fruits, he too will not be bound by actions. He will be freed from birth and death. (Cf. IX. 9)

एि ज्ञात्वा कृतं कमण पौरदप मुमुक्षुदभः ।

कुरु कमि तस्मात्त्वं पितृः पिणतरं कृतम् ॥१५॥

एि thus, ज्ञात्वा having known, कृतम् (was) done, कमण action, पितृः by ancients, अदप also, मुमुक्षुदभः seekers after freedom, कुरु perform, कमण action, एि even, तस्मात् therefore, त्वम् thou, पितृः by ancients, पिणतरम् in the olden time, कृतम् done.

15. Having known this, the ancient seekers after freedom also performed action; therefore do thou also perform action, as did the ancients in days of yore.

Commentary: Knowing thus that the Self can have no desire for the fruits of actions and cannot be tainted by them, and knowing that no one can be tainted if he works without egoism, attachment and expectation of fruits, do thou perform your duty.

If your heart is impure, perform actions for its purification. If you have attained Atma-Jnana or the knowledge of the Self, work for the well-being of the world. The ancients such as Janaka and others performed actions in the days of yore. So do thou also perform action.

दंकं कमण दकमकमेदतकियोऽप्यत्र मोदहताः ।

तत्ते कमण प्रिक्ष्यादमयज्ज्ञात्वामोक्षसेऽशुभात् ॥१६॥

दकम् what, कमण action, दकम् what, अकमण inaction, इदत् thus, कियः wise, अदप also, अत्र in this, मोदहताः (are)deluded, तत् that, ते to thee, कमण action, प्रिक्ष्यादम (I) shall teach, यत् which, ज्ञात्वा having known, मोक्षसे (thou)shaltbeliberated, अशुभात् from evil.

16. What is action? What is inaction? As to this even the wise are confused. Therefore I shall teach thee such action (the nature of action and inaction) by knowing which thou shalt be liberated from the evil (of Samsara, the wheel of birth and death).

कमणरो ह्यदप बोद्धव्यं बोद्धव्यं च दिक् कमणः ।

अकमणश्च बोद्धव्यं गहना कमणरो गदतः ॥१७॥

कमणः of action, दह for, अदप also, बोद्धव्यम् should be known, बोद्धव्यम् should be known, च and, दिक् कमणः of the forbidden action, अकमणः of inaction, च and, बोद्धव्यम् should be known, गहना deep, कमणः of action, गदतः the path.

17. For verily (the true nature) of action (enjoined by the scriptures) should be known, also (that) of forbidden (or unlawful) action, and of inaction; hard to understand is the nature (path) of action.

कमण्यकमणयः पश्येत् कमणदं च कमण यः ।

स बुद्धमान् मनुष्येषु स यिः कृत्स्नकमणकृत् ॥१८॥

कमणदं inaction, अकमण inaction, यः who, पश्येत् would see, अकमणदं in inaction, च and, कमण action, यः who, सः बुद्धमान् wise, मनुष्येषु among men, सः he, यिः Yogi, कृत्स्नकमणकृत् performer of all actions.

18. He who seeth inaction in action and action in inaction, he is wise among men; he is a Yogi and performer of all actions.

Commentary: In common parlance action means ‘movement of the body, movement of the hands and feet’, and inaction means ‘to sit quiet’.

It is the idea of agency, the idea I am the doer that binds man to Samsara. If this idea vanishes, action is no action at all. It will not bind one to Samsara. This is inaction in action. If you stand as a spectator or silent witness of Nature’s activities, feeling Nature does everything, I am non-doer (Akarta), if you identify yourself with the actionless Self, no matter what work or how much of it is done, action is no action at all. This is inaction in action. By such a practice and feeling, action loses its binding nature.

A man may sit quietly. He may not do anything. But if he has the idea of agency or doership, or if he thinks that he is the doer, he is ever doing action, though he is sitting quietly. This is action in inaction. The restless mind will ever be doing actions even though one sits quietly. Actions of the mind are real actions. “Nor can anyone even for one moment remain really actionless, for helplessly is everyone driven to action by the qualities of Nature.” (Chapter III. 5)

Inaction also induces the feeling of egoism. The inactive man says, ‘I sit quietly; I do nothing’. Inaction, like action, is wrongly attributed to the Self.

He is the performer of all actions who knows this truth. He has attained the end of all actions, i.e., freedom or knowledge or perfection.

When a steamer moves, the trees on the shore which are motionless, appear to move in the opposite direction to a man who is in the steamer. Moving objects that are very far away appear to be stationary or motionless. Even so in the case of the Self inaction is mistaken for action and action for inaction.

The Self is actionless (Akarta or non-doer, Nishkriya or without work). The body and the senses perform action. The actions of the body and the senses are falsely and wrongly attributed by the ignorant to the actionless Self. Therefore the ignorant man thinks, ‘I act’. He thinks that the Self is the doer or the agent of the action. This is a mistake. This is ignorance.

Just as motion does not really belong to the trees on the shore which appear to move in the opposite direction to a man on board the ship, so also action does not really pertain to the Self.

This ignorance which is the cause of birth and death vanishes when you attain Self-realisation.

यस्य सि समारम्भाः कामसङ्कल्पीदजगताः ।

ज्ञानादग्निग्धकमाणरंतमाहुः पक्वण्डतं बुराः ॥१९॥

यस्य whose, सि all, समारम्भाः undertakings, कामसङ्कल्पीदजगताः devoid of desires and purposes, ज्ञानादग्निग्धकमाण र्म् whose actions have been burnt by the fire of knowledge, तम् him, आहुः call, पक्वण्डतम् a sage, बुराः the wise.

19. He whose undertakings are all devoid of desires and (selfish) purposes and whose actions have been burnt by the fire of knowledge, - him the wise call a sage.

Commentary: A sage performs actions only with a view to set an example to the masses. Though he works, he does nothing as he has no selfish interests, as his actions are burnt by the fire of wisdom

which consists in the realisation of inaction in action, through the knowledge of the Self or Brahma-Jnana. Brahma-Jnana is a mighty spiritual fire which consumes the results of all kinds of actions (Karmas), good and bad, and makes the enlightened sage quite free from the bonds of action. The sage who leads a life of perfect renunciation does only what is required for the bare existence of his body. (Cf. III. 19; IV. 10; IV. 37)

त्यक्त्वा कमणफलासङ्गं दनत्यतृप्तो दनराश्रयः।

कमण्यदभृत्तोऽप नै दकदञ्चत्करोदत सः ॥२०॥

त्यक्त्वा having abandoned, कमणफलासङ्गम् attachment to the fruits of action, दनत्यतृप्तः ever content, दनराश्रयः depending on nothing, कमणदर् inaction, अदभृत्तः engaged, अप even, न not, एव verily, दकदञ्चत् anything, करोदत does, सः he.

20. Having abandoned attachment to the fruits of the action, ever content, depending on nothing, he does not do anything though engaged in activity.

Commentary: The same idea of inaction in action is repeated here to produce a deep impression on the minds of the aspirants. How he works for the well-being of the world and he who performs actions without egoism and attachment for the fruits, to set an example to the masses, really does nothing at all though he is ever engaged in activity, as he possesses the knowledge of the Self which is beyond all activity and as he has realised his identity with It.

As Brahman the Absolute is self-contained, all the desires are gratified if one realises the Self. He is ever satisfied and does not depend on anything, just as a man who has the favour of the king does not depend on the minister or the government official for anything. (Cf. IV. 41)

दनराशीयणतदचित्तात्पिसिणपरग्रहः।

शारीरं किलं कमणक्लिण्णाप्नोदत दकक्लिषम् ॥२१॥

दनराशीः without hope, यतदचित्ता one with the mind and self controlled, त्पिसिणपरग्रहः having abandoned all covetousness, शारीरम् bodily, किलम् merely, कमण action, क्लिण्ण doing, न not, आप्नोदत obtains, दकक्लिषम् sin.

21. Without hope and with the mind and the self controlled, having abandoned all covetousness, doing mere bodily action, he incurs no sin.

Commentary: The liberated sage renounces all actions except what is necessary for the bare maintenance of the body. He has abandoned all possessions. He incurs no sin which will cause evil effects. For a man who thirsts for liberation (Mumukshu) even righteous activity (Dharma) is a sin as it causes bondage to Samsara. Dharma is a golden fetter for him. A golden fetter is also a fetter. A sage is liberated from both Dharma and Adharma, good and evil or virtue and vice. (Cf. III. 7)

यदृच्छालाभसिुष्टो द्वन्द्व्वातीतो दिमत्सरः ।

समः दसद्धिदसद्धौचकृत्वादपनदनबध्यते॥२२॥

यदृच्छालाभसिुष्टः contentwithwhatcomestohimwithouteffort, द्वन्द्व्वातीतः freefromthepairs of opposites, दिमत्सरः freefromenvy, समः even-minded, दसद्धौ insuccess, अदसद्धौ infailure, च and, कृत्वा acting, अदप even, न not, दनबध्यते isbound.

22. Contentwithwhatcomestohimwithouteffort,freefromthepairsofoppositesand envy, even-minded in success and failure, though acting, he is not bound.

Commentary:Thesageisquitesatisfiedwithwhatcomestohimbychance.InversesIV,18,19, 20, 21, 22 and 23 thereisonlyareiterationoftheresultsoftheknowledgeoftheSeitonichisbeyond action. The sage whoidentifieshimselfwiththeactionless'Selfisnotboundasactionanditscausewhich bind one to the roundofbirthanddeathhavebeenburntinthefireoftheknowledgeoftheSelfforBrahma-Jnana. Just asaseedbuminthefirecannotgerminate,soalsotheKarmasoractionsbumbythe fire of knowledge oftheSelfcannotproducefuturebirth

Ordinary peoplethinkthatthesageisalsoadoerofactionsanagent,activeandthereforebound, when they see himdoingactions.Thisismistake.Fromhisownpointofviewand,intruth,heisnotan agent at all. He reallydoesnoactionatall.Hefeelsandsays,"Idonothingatall.Naturedoesorthethree qualities of Naturedoeverything."

He is not affectedbyheatandcold,pleasureandpain,succesandfailure,ashealwayshasabalanced state of mind.Heisnotattacheventothethingswhicharenecessaryforthebaremaintenance of his body. He experiencesneitherpleasurenorpain,whetherornotheobtainsfoodandtheother things which are requiredforthemaintenanceofhisbody.Thereasonisthatheisrestinginhisessential nature as Existence-Knowledge-BlissAbsolute(Satchidananda-Svarupa);heisswimmingintheocean of bliss. So he doesnotcareforhisbodyanditsneeds.

गतसङ्गस्यमुस्य ज्ञानिक्तस्थतचेतसः ।

यज्ञायाचरतःकमण समग्रं प्रदिलीयते ॥२३॥

गतसङ्गस्य onewhoisdevoidofattachment, मुस्य of the liberated, ज्ञानिक्तस्थतचेतसः whose mind is establishedinknowledge यज्ञाय forsacrifice, आचरतः acting, कमण action, समग्रम् whole, प्रदिलीयते is dissolved.

23. Toone who is devoid of attachment, who is liberated, whose mind is established in knowledge, whoworks for the sake of sacrifice (for the sake of God), the whole action is dissolved.

Commentary: One who is free from attachment, who is liberated from the bonds of Karma, whose mind is centred and rooted in wisdom, who performs actions for the sake of sacrifice in order to please the Lord-all his actions with their results melt away. His actions are reduced to nothing. They are, in fact, no actions at all.

ब्रह्मापणं ब्रह्महृदि ब्रह्माग्नौ ब्रह्मा हुतम् ।

ब्रह्मै तेन गिव्यं ब्रह्मकमणसमादर्ना ॥२४॥

ब्रह्म Brahman, अपणम् the oblation, ब्रह्म Brahman, हृदि: the clarified butter, ब्रह्माग्नौ in the fire of Brahman, ब्रह्मा by Brahman, हुतम् is offered, ब्रह्म Brahman, एव only, तेन by him, गिव्यम् shall be reached, ब्रह्मकमणसमादर्ना by the man who is absorbed in action which is Brahman.

24. Brahman is the oblation; Brahman is the melted butter (ghee); by Brahman is the oblation poured into the fire of Brahman; Brahman verily shall be reached by him who always sees Brahman in action.

Commentary: This is Jnana-Yajna or wisdom-sacrifice wherein the idea of Brahman is substituted for the ideas of the instrument and other accessories of action, the idea of action itself and of its results. By entertaining such an idea the whole action melts away, as stated in the previous verse (No. 23).

When one attains to the knowledge of the Self or Self- realisation his whole life becomes a wisdom-sacrifice in which the oblation, the melted butter or the offering, the performer of the sacrifice, the action and the goal are all Brahman. He who meditates thus wholly upon Brahman shall verily attain to Brahman.

The sage who has the knowledge of the Self knows that the oblation, the fire, the instrument by which the melted butter is poured into the fire and himself have no existence apart from that of Brahman. He who has realised through direct cognition (Anubhava) that all is Brahman, does no action even if he performs actions. (Cf. III. 15)

॥मिपरे यज्जं योदगनः पयुणपासते ।

ब्रह्माग्निपरे यज्जं यजेजेनीपजुह्वदत ॥२५॥

॥मि pertaining to Devas, एव only, अपरे some, यज्जम् sacrifice, योदगनः Yogis, पयुणपासते perform, ब्रह्माग्नौ in the fire of Brahman, अपरे others, यहम् sacrifice, राजेन by sacrifice, एव verily, उपजुह्वदत offers sacrifice.

25. Some Yogis perform sacrifice to the gods alone; whilst others (who have realised the Self) offer the self as sacrifice by the Self in the fire of Brahman alone.

Commentary: Some Yogis who are devoted to Karma Yoga perform sacrificial rites to the shining ones or Devas (gods). The second Yajna is Jnana-Yajna or the wisdom sacrifice performed by those who are devoted to Jnana Yoga. The oblation in this sacrifice is the Self. Yajna here means the Self. The Upadhis or the limiting adjuncts such as the physical body, the mind, the intellect, etc., which are superimposed on Brahman through ignorance are sublated and the identity of the individual soul with the Supreme Soul or Brahman is realised. To sacrifice the self in Brahman is to know through direct cognition (Aparoksha Anubhuti) that the individual soul is identical with Brahman. This is the highest Yajna. Those who are established in Brahman, those who have realised their oneness with the Supreme Soul or Paramatma perform this kind of sacrifice. This is superior to all other sacrifices.

श्रोत्रिणीन् इन्द्रयाण्यन्ये संयमादग्निषु जुह्वदत ।

शब्दीन् तन्वषयानन्य इन्द्रयादग्निषु जुह्वदत ॥२६॥

श्रोत्रिणीन् इन्द्रयादर् organ of hearing and other senses, अन्ये others, संयमादग्निषु in the fire of restraint, जुह्वदत sacrifice, शब्दीन् तन्वषयान् sense-objects such as sound, etc., अन्ये others, इन्द्रयादग्निषु in the fire of the senses, जुह्वदत sacrifice.

26. Some again offer the organ of hearing and other senses as sacrifice in the fire of restraint; others offer sound and other objects of the senses as sacrifice in the fire of the senses.

Commentary: Some Yogis are constantly engaged in restraining the senses. They gather their senses under the guidance of the Self and do not allow them to come in contact with the sensual objects. This is also an act of sacrifice. Others direct their senses only to the pure and unforbidden objects of the senses. This is also a kind of sacrifice.

सिणरीन् इन्द्रयकमाणदर् प्रार्कमाणदर् चापरे ।

ओसंयमयोगाग्नौ जुह्वदत ज्ञानीदपते ॥२७॥

सिणरीन्, इन्द्रयकमाणदर् functions of the senses, प्रार्कमाणदर् functions of the breath (vital energy), च and, अपरे other, आतासंयमयोगाग्नौ in the fire of the Yoga of self-restraint, जुह्वदत sacrifice, ज्ञानीदपते kindled by knowledge.

27. Others again sacrifice all the functions of the senses and those of the breath (vital energy or Prana) in the fire of the Yoga of self-restraint kindled by knowledge.

Commentary: Just as a lamp is kindled by oil, so also the fire of the Yoga of self-control is kindled by knowledge. When the Yogi concentrates or fixes his mind on Brahman or the Self, the senses and the breath cease to function. The senses and the breath are absorbed into their cause.

द्रव्ययज्ञास्तपोयज्ञायोगयज्ञास्तथापरे ।

स्वाध्यायज्ञानयज्ञाश्च यतयः संदशतव्रताः ॥२८॥

द्रव्ययज्ञाः those who offer wealth as sacrifice, तपोयज्ञाः those who offer austerity as sacrifice, योगयज्ञाः those who offer Yoga as sacrifice, तथा thus, अपरे others, स्वाध्यायज्ञानयज्ञाः those who offer study and knowledge as sacrifice, च and, यतयः ascetics or anchorites (persons of self-restraint), संदशतव्रताः persons of rigid vows.

28. Others again offer wealth, austerity and Yoga as sacrifice, while the ascetics of self-restraint and rigid vows offer study of scriptures and knowledge as sacrifice.

Commentary: Some do sacrifice by distributing their wealth to the deserving as charity; some offer their Tapas (austerities) as sacrifice; some practise the eight limbs of Raja Yoga, viz., Yama (the five great vows), Niyama (the canons of conduct), Asana (posture), Pranayama (restraint of breath), Pratyahara

(withdrawal of the senses), Dharana (concentration), Dhyana (meditation) and Samadhi (superconscious state), and offer this Yoga as a sacrifice; some study the scriptures and offer it as sacrifice.

अपाने जुह्वदत प्रारं प्रारंऽपानं तथाऽपरे ।

प्रारंऽपानगतीं र्द्ध्वा प्रारंयामपरायः ॥२९॥

अपाने in the outgoing breath, जुह्वदत sacrifice, प्रारं incoming breath, प्रारं in the incoming breath, अपानम् outgoing breath, तथा thus, अपरे others, प्रारंऽपानगती courses of the outgoing and incoming breaths, र्द्ध्वा restraining, प्रारंयामपरायः solely absorbed in the restraint of breath.

29. Others offer as sacrifice the outgoing breath in the incoming, and the incoming in the outgoing, restraining the course of the outgoing and the incoming breaths, solely absorbed in the restraint of the breath.

Commentary: Some Yogis practise Puraka (inhalation), some Yogis practise Rechaka (exhalation), and some Yogis practise Kumbhaka (retention of breath).

The five sub-Pranas and the other Pranas are merged in the chief Prana (Mukhya-Prana) by the practice of Pranayama. When the Prana is controlled, the mind also stops its wanderings and becomes steady; the senses are also thinned out and merged in the Prana. It is through the vibration of Prana that the activities of the mind and the senses are kept up. If the Prana is controlled, the mind, the intellect and the senses cease to function.

अपरे दनयताहाराः प्रारंन्प्रारंषु जुह्वदत ।

सिऽप्येते यज्ञादि यज्ञक्षदपतकल्मषाः ॥३०॥

अपरे other persons, दनयताहाराः of regulated food, प्रारंन् life-breaths, प्रारंषु in the life-breaths, जुह्वदत sacrifice, सि all, अदप also, एते these, यज्ञादिः knowers of sacrifice, यज्ञक्षदपतकल्मषाः whose sins are destroyed by sacrifice.

30. Others who regulate their diet offer life-breaths in life-breaths. All these are knowers of sacrifice, whose sins are destroyed by sacrifice.

Commentary: Niyataharah means persons of regulated or limited food. They take moderate food. By rigid dieting they control the passions and appetites by weakening the functions of the organs of action.

Yogis pour the life-breaths as sacrifice in the controlled life-breath. The former becomes merged in the latter. Performance of the above sacrifice leads to the purification of the mind and destruction of sins.

यज्ञदशष्टामृतभुजो याक्ति बर्हं सनातनम् ।

नायं लोकोऽस्त्ययज्ञस्य कुतोऽन्यः कुरुसत्तम ॥३१॥

यज्ञदशामृतभुजः eaters of the nectar-the remnants of the sacrifice, याक्ति go, ब्रह्म Brahman, सनातनम् eternal, न not, अयम् this, लोकः world, अक्तस्त is, अयज्ञस्य of the non-sacrificer, कुतः how, अन्यः other, कुरुसत्तम O best of the Kurus.

31. Those who eat the remnants of the sacrifice, which are like nectar, go to the eternal Brahman. This world is not for the man who does not perform sacrifice; how then can he have the other, O Arjuna?

Commentary: They go to the eternal Brahman in course of time after attaining the knowledge of the Self through purification of the mind by performing the above sacrifices. He who does not perform any of these is not fit even for this miserable world. How then can he hope to get a better world than this? (Cf. III. 13)

एि बहुदिर् यज्ञा दितता ब्रह्मर् मुखे ।

कमणजाक्तन्वक्तद्ध तान्सािणानि ज्ञात्वा दिमोक्ष्यसे ॥३२॥

एिम् thus, बहुदिर्ः manifold, यज्ञाः sacrifices, दितताः are spread, ब्रह्मर्ः of Brahman (or of the Veda), मुखे in the face, कमणजान् born of action, दिक्तद्ध know (thou), तान् them, सािणान् all, एिम् thus, ज्ञात्वा having known, दिमोक्ष्यसे thou shalt be liberated.

32. Thus, manifold sacrifices are spread out before Brahman (literally at the mouth or face of Brahman). Know them all as born of action and thus knowing, thou shalt be liberated.

Commentary: The word Brahmanah has also been interpreted to mean 'In the Vedas'.

[गीता. 4]

Various kinds of sacrifices are spread out at the mouth of Brahman, i.e., they are known from the Vedas. Know that they are born of action, because the Self is beyond action. If you realise that "these actions do not concern me, they are not my will surely be liberated from action, and I am actionless", you the bondage of Samsara by this right knowledge. (Cf. IX. 27 XIII. 15) from

श्रेयान्द्रव्यमयाद्यज्ञाज्ज्ञानयज्ञः परिप ।

सिं कमाणक्तखलं पाथण ज्ञाने पररसमाप्यते ॥३३॥

श्रेयान् superior, द्रव्यमयात् with objects, यज्ञात् than sacrifice, ज्ञानयज्ञः knowledge-sacrifice, परिप O Parantapa, सिणम् all, कमण् action, अक्तखलम् in its entirety, पाथण O Partha, ज्ञाने in knowledge, पररसमाप्यते is culminated.

33. Superior is wisdom-sacrifice to the sacrifice with objects, O Parantapa (scorcher of the foes). All actions in their entirety, O Arjuna, culminate in knowledge.

Commentary: Sacrifices with material objects cause material effects and bring the sacrificer to this world for the enjoyment of the fruits, while wisdom-sacrifice leads to Moksha. Therefore wisdom-

sacrifice is superior to the sacrifice performed with material objects. Just as rivers join the ocean, so do all actions join knowledge, i.e., they culminate in knowledge. All actions purify the heart and lead to the dawn of knowledge of the Self.

All actions that are performed as offerings unto the Lord with their fruits are contained in the knowledge of Brahman. (Cf. IX. 15; X. 25; XVIII. 70)

तद्वक्तुं प्रदपतिनपरप्रश्नेनसिया।

उपिष्यक्ति तेजानंज्ञादननस्तत्त्विदशणनः॥३४॥

तत् That, दिक्तुं know, प्रदपतिन by long prostration, परप्रश्नेन by question, सिया by service, उपिष्यक्ति will instruct, ते to thee, ज्ञानम् knowledge, ज्ञादनन: the wise, तत्त्विदशणन: those who have realised the Truth.

34. Know That by long prostration, by question and by (that) knowledge.

Commentary: Go to the teachers (those who are well versed in the scriptures dealing with Brahman or Brahmasrotis, and who are established in Brahman or Brahmanishthas). Prostrate yourself before them with profound humility and perfect devotion. Ask them questions, “O venerable Guru! What is the cause of bondage? How can I get liberation? What is the nature of ignorance? What is the nature of knowledge? What is the Antaranga-Sadhana (inward spiritual practice) for attaining Self-realisation?” Serve the Guru whole-heartedly. A teacher who is versed in the scriptures (Sastras) but who has no direct Self-realisation will not be able to help you in the attainment of the knowledge of the Self. He who has knowledge of the scriptures and who is also established in Brahman will be able to instruct thee in that knowledge and help thee in the attainment of Self-realisation. Mere prostrations alone will not do. They may be tinged with hypocrisy. You must have perfect faith in your Guru and his teaching. You must serve him whole-heartedly with great devotion. Now hypocrisy is not possible.

यज्ज्ञात्वा न पुनमोहमिं यास्यदस पाण्डि ।

येन भूतान्यशेषेर्द्रक्ष्यस्यिन्यथो मदय ॥३५॥

यत् which, ज्ञात्वा having known, न, पुनः again, मोहम् delusion, एमिं thus, यास्यदस will get, पाण्डि O all, Pandava, येन by this, भूतादन beings, अशेषेर्द्रक्ष्यदस (thou) shalt see, ओदन in (thy) Self, अथो also, मदय in Me.

35. Knowing that thou shalt not, O Arjuna, again get deluded like this; and by that thou shalt see all beings in thy Self and also in Me.

Commentary: That, the knowledge of the Self mentioned in the previous verse, that is to be learnt from the Brahmanishtha Guru through prostration, questioning and service. When you acquire this knowledge you will not be again subject to confusion or error. You will behold that underlying basic unity. You will behold or directly cognise through internal experience Intuition that all beings from the Creator down to a blade of grass exist in your own Self and also in Me. (Cf. IX. 15; XVIII 20)

अदप चिदस पापेभ्यःसिंभ्यः पापकृत्तमः ।

सिं ज्ञानप्लिंनिदजनं सिररष्यदस ॥३६॥

अदप even, चेत् if, अदस(thou)art, पापेभ्यः than sinners, सिंभ्यः (than) all, पापकृत्तमः most sinful, सिणम् all, ज्ञानप्लिं bytheraft of knowledge, एि alone, दृजिनम् sin, सिररष्यदस (thou) shalt cross.

36. Evenifthou art the most sinful of all sinners, yet thou shalt verily cross all sins by the raft of knowledge.

Commentary: You can cross the ocean of sin with the boat of the knowledge of the Self. (Cf. IX. 30)

यथैरंदस सदमद्धोऽदग्नभणस्मसातुकुरुतेऽजुणन।

ज्ञानादग्नः सिणकमाणदर्भस्मसातुकुरुतेतथा॥३७॥

यथा as, एरंदस fuel, सदमद्धः blazing, अदग्नfire, भस्मसातुकुरुते reduces to ashes, अजुणन O Arjuna, ज्ञानादग्नः fire of knowledge,

सिणकमाणदर्भallactions,भस्मसातुकुरुते reduces to ashes, तथा so.

37. Astheblazingfirereducesfuel to ashes, O Arjuna, so does the fire of knowledge reduce all actionstoashes.

Commentary:Justastheseedsthat are roasted cannot germinate, so also the actions that are burnt by the fireofknowledgecannotbearfruits, i.e., cannot bring man to this world again for the enjoyment of the fruitsofhisactions. Thisisreducing actions to ashes. The actions lose their potency as they are burnt bythefireofknowledge. Whenthe knowledge of the Self dawns, all actions with their results are burnt bythefireofthatknowledgejust as fuel is burnt by the fire. When there is no agency-mentality (the idea“Idothis”),whenthereisno desire for the fruits, action is no action at all. It has lost its potency.Thefireofknowledgecanburn all actions except the Prarabdha Karma, or the result of the past actionwhichhasbroughtthisbody into existence and which has thus already begun to bear fruits or produceeffects. Accordingtosomephilosopherseventhe Prarabdha Karma is destroyed by the fire of knowledge. Sri

Sankara says in his Aparokshanubhuti:

“In thepassage‘hisactionsaredestroyed when the Supreme is realised the Veda expressly speaks of actions(Karmas)intheplural,inorderto signify the destruction of even the Prarabdha.”

TherearethreekindsofKarmasorreaction to or fructification of past actions: (1) Prarabdha, so much of the pastactionsashasgivenrisetothe present birth, (2) Sanchita, the balance of the past actions that will giverisetofuturebirthsthestorehouse of accumulated actions, and (3) Agami or Kriyamana, acts beingdoneinthe presentlife. Ifbythe knowledge of the Self only the Sanchita and Agami were destroyedandnotPrarabdha,thedual number would have been used and not the plural. (Sanskrit grammarhassingular,dualandpluralnumbers). (Cf. IV. 10-19)

न दह ज्ञानेन सदृशं पदित्रदमह दिद्यते ।

तत्स्वयं योगसंदसद्धःकालेनिादन दिन्ददत॥३८॥

न not, दह verily, ज्ञानेन to wisdom, सदृशम् like, पदित्रम् pure, इह here (in this world), दिद्यते is, तत् that, स्वयम् oneself, योगसंदसद्धः perfected in Yoga, कालेन in time, जिादन in the Self, दिन्ददत finds.

38. Verily, there is no purifier in this world like knowledge. He who is perfected in Yoga finds it in the Self in time.

Commentary: There exists no purifier equal to knowledge of the Self. He who has attained perfection by the constant practice of Karma Yoga and Dhyana Yoga (the Yoga of meditation) will, after a time, find the knowledge of the Self in himself.

श्रद्धिाँल्लभते ज्ञानं तत्परः संयतेक्तन्द्रयः ।

ज्ञानं लब्ध्वा परां शाक्तिमदचरेर्दग्च्छदत ॥३९॥

श्रद्धिान् the man of faith, लभते obtains, ज्ञानम् knowledge, तत्परः devoted, संयतेक्तन्द्रयः who has subdued the senses, ज्ञानम् knowledge, लब्ध्वा having obtained, पराम् supreme, शाक्तिम् to peace, अदचरेर् at once, अदग्च्छदत attains.

39. The man who is full of faith, who is devoted to it, and who has subdued the senses obtains (this) knowledge; and having obtained the knowledge he attains at once to the supreme peace.

Commentary: He who is full of faith, who constantly serves his Guru and hears his teachings, who has subdued the senses surely gets the knowledge and quickly attains the for salvation (Moksha). All the above three suprecations are indispensable for an aspirant if he wants to attain to the supreme peace of the Eternal quickly. One qualification alone will not suffice. (Cf. X. 10, 11)

अज्ञश्चाश्रद्गानश्च संशयिा दिनश्यदत ।

नायं लोकोऽक्तस्त न परो न सुखंसंशयिनः ॥४०॥

अज्ञः the ignorant, च and, अश्रद्गानः the faithless, च and, संशयिा the doubting self, दिनश्यदत goes to destruction, न not, अयम् this, लोकः world, अक्तस्त is, न not, परः the next, न not, सुखम् happiness, संशयिनः for the doubting self.

40. The ignorant, the faithless, the doubting self goes to destruction; there is neither this world nor the other, nor happiness for the doubting.

Commentary: The ignorant: one who has no knowledge of the Self. The man without faith: one who has no faith in his own self, in the scriptures and the teachings of his Guru.

A man of doubting mind is the most sinful of all. His condition is very deplorable. He is full of doubts as regards the next world. He does not rejoice in this world also, as he is very suspicious. He has no happiness.

योगसंन्यस्तकमाणर् ज्ञानसंदछन्नसंशयम् ।

॥ॐ॥ न कमाणदर् दनबध्दक्ति नञ्जय ॥४१॥

योगसंन्यस्तकमाणर् one who has renounced actions by Yoga ज्ञानसंदछन्नसंशयम् one whose doubts are rent asunder by knowledge, ॥ॐ॥ possessing the self, न not, कमाणदर् actions, दनबध्दक्ति bind, नञ्जय O Dhananjaya.

41. He who has renounced actions by Yoga, whose doubts are rent asunder by knowledge, and who is self-possessed actions do not bind him, O Arjuna.

Commentary: Sri Madhusudana Sarasvati explains Atma- vantam as 'always watchful'.

He who has attained to Self-realisation renounces all actions by means of Yoga or the knowledge of Brahman. As he is established in the knowledge of the identity of the individual soul with the Supreme Soul, all his doubts are cut asunder. Actions do not bind him as they are burnt in the fire of wisdom and as he is always watchful over himself. (Cf. II. 48; III. 9; IV. 20)

तस्मिज्ञानसंभूतं हृत्स्थं ज्ञानादसनाऽऽनिः।

दछत्त्वैतन्नसंशयं योगमादतष्टोदत्तष्ठ भारत ॥४२॥

तस्मात् therefore, अज्ञानसंभूतम् born out of ignorance, हृत्स्थम् residing in the heart, ज्ञानादसना by the sword of knowledge, ॐः of the Self, दछत्त्वा having cut, एनम् this, संशयम् doubt, योगम् Yoga, आदतष्ट take refuge, उदत्तष्ठ arise, भारत O Bharata.

42. Therefore with the sword of the knowledge (of the Self) cut asunder the doubt of the self born of ignorance, residing in thy heart, and take refuge in Yoga. Arise, O Arjuna.

Commentary: Doubt causes a great deal of mental torment. It is most sinful. It is born of ignorance. Kill it ruthlessly with the knowledge of the Self. Now stand up and fight, O Arjuna.

(This chapter is known by the names Jnana Yoga, Abhyasa Yoga and Jnanakarmasannyasa Yoga also.)

ॐ तत्सत् इदं श्रीमद्भगिद्रीतासूपदनषतुसु

ब्रह्मदिद्यायां योगशास्त्रे श्रीकृष्णाजुणनसं॥

ज्ञानदिभागयोगो नाम चतुर्थोऽध्यायः ॥

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the fourth discourse entitled:

The Yoga of the Division of Wisdom.

अथ पञ्चमोऽध्यायः FIFTH DISCOURSE

कमुसंन्यासयोगः

THE YOGA OF RENUNCIATION OF ACTION

अरुन उवाच

संन्यासं कमणरां कृष्ण पुनयोगं च शंसदस ।

यच्छेरय एतयोरेकं तन्मे रूबूदह सुदनदश्चतम् ॥१॥

संन्यासम् renunciation, कमणराम् ofactions, कृष्ण O Krishna, पुनः again, योगम् Yoga, च and, शंसदस (Thou) praisest, यत् which, श्रेयः better, एतयोः of these two, एकम् one, तत् that, मे to me, रूबूदह tell, सुदनदश्चतम् conclusively.

Arjuna said:

1. Renunciation of actions, O Krishna, Thou praisest, and again Yoga. Tell me conclusively that which is the better of the two.

Commentary: Thou teachest renunciation of actions and also their performance. This has confused me. Tell decisively now which is better. It is not possible for a man to resort to both of them at the same time. Yoga here means Karma Yoga. (Cf.III. 2)

श्री भगवानुवाच

संन्यासः कमणयोगश्च दनःश्रेयसकरिभौ ।

तयोसुतु कमणसंन्यासात्कमणयोगो दिदशष्यते ॥२॥

संन्यासः renunciation, कमणयोगोYogaofaction, च and, दनःश्रेयसकरौ leading to the highest bliss, उभौ both, तयोः of these two, बु, कमणसंन्यासात्than renunciation of action, कमणयोगः Yoga of action,दिदशष्यते is superior.

The Blessed Lord said:

2. Renunciation and the Yoga of action both lead to the highest bliss; but of the two, the Yoga of action is superior to the renunciation of action.

Commentary: Sannyasa (renunciation of action) and Karma Yoga (performance of action) both lead to Moksha or liberation or the highest bliss. Though both lead to Moksha, yet of the two means of attaining to Moksha, Karma Yoga is better than mere Karma Sannyasa (renunciation of action) without the knowledge of the Self.

But renunciation of actions with the knowledge of the Self is decidedly superior to Karma Yoga.

Moreover, Karma Yoga is easy and is therefore suitable to all. (Cf. III. 3; V. 5; VI. 46)

ज्जेयः स दनत्यसंन्यासी योनदेवेदष्ट न काङ्क्षदत ।

दनद्वणन्बद्धो दह महाबाहो सुखं बन्धात् प्रमुच्यते ॥३॥

ज्जेयः should be known, सः he, दनत्यसंन्यासी perpetual ascetic, यः who, न not, देवेदष्ट hates, न not, काङ्क्षदत desires, दनद्वणन्बद्धो free from the pairs of opposites, दह verily, महाबाहो O mighty-armed, सुखम् easily, बन्धात् from bondage, प्रमुच्यते is set free.

3. He should be known as a perpetual Sannyasi who neither hates nor desires; for, free from the pairs of opposites, O mighty-armed Arjuna, he is easily set free from bondage.

Commentary: A man does not become a Sannyasi by merely giving up actions because of laziness or ignorance or some family quarrel or calamity or unemployment. A true Sannyasi is not a hypocritical coward.

The Karma Yogi who neither hates pain and the objects which give him pain, nor desires pleasure and the objects that give him pleasure, who has neither attachment nor aversion to any sense-object and who has risen above the pairs of heat and cold, joy and sorrow, success and failure, victory and defeat, gain and loss, praise and censure, honour and dishonour, should be known as a perpetual Sannyasi though he is ever engaged in action.

One need not have taken Sannyasa formally but if he has the above mental attitude, he is a perpetual Sannyasi. Mere ochre-coloured robe cannot make one a Sannyasi. What is wanted is a pure heart with true renunciation of egoism and desires. Physical renunciation of objects is no renunciation at all. (Cf. VI. 1)

सांख्ययोगौ पृथग्बालाः प्रिक्ति न पक्तण्डताः ।

एकमप्याक्तस्थतः सम्यग्भयोदिणन्दते फलम् ॥४॥

सांख्ययोगौ Sankhya (knowledge) and Yoga (Yoga of action or performance of action), पृथक् distinct, बालाः children, प्रिक्ति speak, न not, पक्तण्डताः the wise, एकम् one, अदप even, आक्तस्थतः established in, सम्यक् truly, उभयोः of both, दिन्दते obtains, फलम् fruit.

4. Children, not the wise, speak of knowledge and the Yoga of action or the performance of action as though they are distinct and different; he who is truly established in one obtains the fruits of both.

Commentary: Children: the ignorant people who have no knowledge of the Self, and who have only a theoretical knowledge of the scriptures.

Children or ignorant people only say that knowledge and the performance of action are different and produce distinct and opposite results. But the wise who have the knowledge of the Self say that they produce the same result only, viz., Moksha or liberation. He who is duly established in one, he who truly lives in one, Sankhya or Yoga, obtains the fruits of both. Therefore there is no diversity in the result or the fruit. This is the gist of this verse. (Cf. VI. 2).

यत्सांख्यैः प्राप्यते स्थानं तद्योगैरदपगम्यते।

एकं सांख्यं च योगं च यः पश्यदत्तसपश्यदत्त॥५॥

यत् which, सांख्यैः by the Sankhyas, प्राप्यते is reached, स्थानम् place, तत् that, योगैः by the Yogis (Karma Yogis), अदप also, गम्यते is reached, एकम् one, सांख्यम् the Sankhya (knowledge), च and, योगम् Yoga (performance of action), च and, यः who, पश्यदत्त sees, सः पश्यदत्त sees.

5. That place which is reached by the Sankhyas or the Jnanis is reached by the Yogis (Karma Yogis).

He sees, whose sees knowledge and the performance of action (Karma Yoga) as one.

Commentary: Those who have renounced the world and are treading the path of Jnana Yoga or Vedanta are the Sankhyas. Through Sravana (hearing of the Srutis or Vedantic texts), Manana (reflection on what is heard) and Nididhyasana (constant and profound meditation) they attain to Moksha or Kaivalya directly. Karma Yogis who do selfless service, who perform their duties without expectation of the fruits and who dedicate their actions as offerings unto the Lord also reach the same state as is attained by Sankhyas indirectly through the purification of their heart and renunciation and the consequent dawn of the knowledge of the Self. That man who sees that Sankhya and Yoga are one, as leading to the same result, sees rightly. (Cf. XIII. 24, 25; V. 2)

संन्यासस्तु महाबाहो दुःखमाप्नुतुमयोगतः ।

योगयुि मुद नर्णह्य नदचरेर्दग्च्छदत्त ॥६॥

संन्यासः renunciation, तु but, महाबाहो Omighty-armed, दुःखिम् hard, आप्तुम् to attain, अयोगतः without Yoga, योगयुिः Yoga- harmonised, मुद नः Muni, बहो to Brahman, नदचरेर् quickly, अदग्च्छदत्त goes.

6. But renunciation, O mighty-armed Arjuna, is hard to attain without Yoga; the Yoga-harmonised sage quickly goes to Brahman.

Commentary: Muni is one who does Manana (meditation or reflection). Yoga is performance of action without selfish motive as an offering unto the Lord.

Brahman here signifies renunciation or Sannyasa because renunciation consists in the knowledge of the Self. A Muni, the sage of meditation, the Yoga-harmonised, i.e., purified by the performance of action, quickly attains Brahman, the true renunciation which is devotion to the knowledge of the Self. Therefore Karma Yoga is better. It is easy for a beginner. It prepares him for the higher Yoga by purifying his mind.

योगयुि दिशुद्धिा दिदजतिा दजतेक्तन्द्रयः ।

सिणभूतिभूतिा किणन्नदप न दलप्यते ॥७॥

योगयुि: devoted to the path of action, दिशुद्धिा A man of purified mind, दिदजतिा one who has conquered the self, दजतेक्तन्द्रय new who has subdued his senses, सिणभूतिभूतिा one who realises his Self as the Self in all beings, किणन् acting, अदप even, न not दलप्यते is tainted.

7. He who is devoted to the path of action, whose mind is quite pure, who has conquered the self, who has subdued his senses and who realises his Self as the Self in all beings though acting, is not tainted.

Commentary: He who is harmonised by Yoga, i.e., he who has purified his mind by devotion to the performance of action. Who has conquered the body and who has subjugated the senses, whose Self is the Self of all beings, he will not be bound by actions although he performs actions for the well-being or protection of the masses in order to set an example to them. (Cf. XVIII. 17)

नि दंकंदचत्करोमीदत युि मनेयेत तत्त्वदित्।

पश्यन् शृण्वन् सूपृशदजघन्नश्रन्नगच्छन् स्वपन् श्वसन् ॥८॥

न not, एि even, दंकंदचत् anything, करोदम I do, इदत thus, युि: centred (in the Self), मनेयेत should think, तत्त्वदित् the knower of Truth, पश्यन् seeing, शृण्वन् hearing, सूपृशन् touching, दजघन् smelling, अश्रन् eating, गच्छन् going, स्वपन् sleeping, श्वसन् breathing.

8. "I do nothing at all," thus would the harmonised knower of Truth think-seeing, hearing, touching, smelling, eating, going, sleeping, breathing,

प्रलपक्तन्वसृजन् गृह्णन् उक्तन्मषर दन्नदमषन्नदप

इक्तन्द्रयास्तीक्तन्द्रयाथेषु ितणि इदत र्शयन् ॥९॥

प्रलपन् speaking, दिसृजन् letting go, गृह्णन् seizing, उक्तन्मषर opening (the eyes), दन्नदमषन् closing (the eyes), अदप also, इक्तन्द्रयादस्तीक्तन्द्रयाथेषु amongst the sense-objects, तिति move, इदत thus, र्शयन् being convinced.

9. Speaking, letting go, seizing, opening and closing the eyes convinced that the senses move among the sense-objects,

Commentary: The liberated sage or a Inani always remains as a witness of the activities of the senses as he identifies himself with the Self or Brahman. He thinks and says, "I do not see; the eyes perceive. I do not hear; the ears hear. I do not smell, the nose smells, etc." He beholds inaction in action as he has burnt his actions in the fire of wisdom. (Cf. XIV. 19-23)

ब्रह्मण्याराय कमाणदर् सङ्गं त्यक्त्वा करोदत यः ।

दलप्यतेन स पापेन पद्मपत्रदमिम्भसा ॥१०॥

ब्रह्मदर् inBrahman, आराय havingplaced, कमाणदर् actions, सङ्गम् attachment, त्यक्त्वा having abandoned, करोदत acts, यः who, दलप्यते istainted, न not, सः he, पापेन by sin, पद्मपत्रम् lotus-leaf, इि like, अम्भसा by water.

10. He who does actions, offering them to Brahman, and abandoning attachment, is not tainted by sin, just as a lotus-leaf is not tainted by water.

Commentary: Chapter IV verses 18, 20, 21, 22, 23, 37, 41; Chapter V verses 10, 11 and 12 all convey the one idea that the Yogi who does actions without egoism and attachment to results or fruits of the actions, which he regards as offerings unto the Lord, is not tainted by the actions (Karma). He has no attachment even for Moksha. He sees inaction in action. All his actions are burnt in the fire of wisdom. He escapes from the wheel of Samsara. He is freed from the round of births and deaths. He gets purity of heart and through purity of heart attains to the knowledge of the Self. Through the knowledge of the Self he is liberated. This is the gist of the above ten verses. (Cf. III. 30)

कायेन मनसा बुद्ध्या किलैरक्तन्द्रयैरदप ।

योदगनः कमण किणक्ति सङ्गं त्यक्त्वाऽऽशुद्धये ॥११॥

किलैः only, इक्तन्द्रयैः bythesenses, अदप also, योदगनः Yogis, कमण action, किणक्ति perform, सङ्गम् attachment, त्यक्त्वा having abandoned, ञिशुद्धये forthepurification of the self.

11. Yogis, having abandoned attachment, perform actions only by the body, mind, intellect and even by the senses, forthepurification of the self.

Commentary: Yogis here means 'KarmaYogis' who are devoted to the path of action, who are free from egoism and selfishness, who work forthepurification of their hearts without the least attachment to the fruits or results of their actions, and whodedicate all actions to the Lord as their offerings.

Kevalam: 'only by' (free fromegoismand selfishness) applies to the body, mind, intellect and the senses.

युः कमणफलं त्यक्त्वा शाक्तिमाप्नोदत नैदृक्कीम् ।

अयुः कामकारेर् फले सिो दनबध्यते ॥१२॥

युः theunitedone(thewellpoised), कमणफलम् fruit ofaction, त्यक्त्वा having abandoned, शाक्तिम् peace, आप्नोदत attains, नैदृक्कीम् final, अयुः thenon-united one, कामकारेर् impelled by desire, फले inthe fruit (of action), सिः attached, दनबध्यते is bound.

12. The united one (the well poised or the harmonised) having abandoned the fruit of action attains to the eternal peace: the non-united only (the unsteady or the unbalanced) impelled by desire, attached to the fruit, is bound.

Commentary: Santim naishthikim is interpreted as 'peace born of devotion or steadfastness'. The harmonious man who does actions for the sake of the Lord without expectation of the fruit and who says, "I do actions for my Lord only, not for my personal gain or profit," attains to the peace born of devotion, through the following four stages, viz., purity of mind, the attainment of knowledge, renunciation of actions, and steadiness in wisdom. But the unbalanced or the unharmonised man who is led by desire and who is attached to the fruits of the actions and who says, "I have done such and such an action; I will get such and such a fruit," is firmly bound.

सिणकमाणदर मनसासंन्यस्यासेते सुखंशी ।

निद्वारे पुरे िहीनिकुणन्न कारयन्॥१३॥

सिणकमाणदर actions, मनसा by the mind, संन्यस्य having renounced, आसेते rests, सुखम् happily, शी the self-controlled, निद्वारे in the nine-gated, पुरे in the city, ही the embodied, न not, ए even, कुणन् acting, न not, कारयन् causing to act.

13. Mentally renouncing all actions and self-controlled, the embodied one rests happily in the nine-gated city, neither acting nor causing others (body and senses) to act.

Commentary: All actions.-

- (1) Nitya Karmas: These are obligatory duties. Their performance does not produce any merit; but their non-performance produces demerit. Sandhyavandana, etc., belong to this category.
- (2) Naimittika Karmas: These Karmas are performed on the occurrence of some special events such as the birth of a son, eclipse, etc.
- (3) Kamya Karmas: These are optional. They are intended for the attainment of some special ends (for getting rain, son, etc.)
- (4) Nishiddha Karmas: These are forbidden actions such as theft, drinking liquor, etc.
- (5) Prayaschitta Karmas: Actions performed to neutralise the effects of evil actions or sins.

The man who has controlled the senses renounces all actions by discrimination, by seeing inaction in action and rests happily in this body of nine openings (the nine-gated city), because he is free from cares, worries, anxieties and fear and his mind is quite calm and he enjoys the supreme peace of the Eternal. In this nine-gated city the Self is the king. The senses, the mind, the subconscious mind, and the intellect are the inhabitants or subjects.

The ignorant worldly man says, "I am resting in the easy-chair." The man of wisdom who has realised that the Self is distinct from the body which is a product of the five elements, says, "I am resting in this body." (Cf. XVIII. 17, 50)

न कर्तृणत्वं न कमाणदर् लोकस्य सृजदत् प्रभुः ।

न कमणफलसंयोगंस्वभासुतु प्रितणते ॥१४॥

न not, कर्तृणत्वम् agency, न not, कमाणदर् actions, लोकस्य for this world, सृजदत् creates, प्रभुः the Lord, न not, कमणफलसंयोगम् unionwiththefruitsofactions, स्वभाः nature, तु but, प्रितणते leads to action,

14. Neither agency nor actions does the Lord create for the world, nor union with the fruits of actions. But it is Nature that acts.

Commentary: The Lord does not create agency or doership. He does not press anyone to do actions. He never tells anyone, "Do this or do that." He does not bring about the union with the fruit of actions. It is Prakriti or Nature that does everything. (Cf. III. 33)

नाते कस्यदचत्पापं न चि सुकृतं दिभुः ।

अज्ञानेनितं ज्ञानं तेन मुह्यक्ति जिः ॥१५॥

न not, अते takes, कस्यदचत् of anyone, पापम् demerit, न not, च and, ए even, सुकृतम् merit, दिभुः the Lord, अज्ञानेन by ignorance, अितम् enveloped, ज्ञानम् knowledge, तेन by that, मुह्यक्ति are deluded, जिः beings.

15. The Lord takes neither the demerit nor even the merit of any; knowledge is enveloped by ignorance, thereby beings are deluded.

Commentary: Knowledge is enveloped by ignorance. Consequently man is deluded. He thinks, "I act. I enjoy. I have done such and such a meritorious act. I will get such and such a fruit. I will enjoy in heaven. I will get a birth in a rich family." Of anyone: even of His devotees.

Man is bound when he identifies himself with Nature and its effects-body, mind, Prana or the life-force, and senses. He attains freedom or Moksha when he identifies himself with the immortal, 'actionless' Self that dwells within his heart.

When 'I' does not act how can God accept good or evil deeds? (Cf. V. 29)

ज्ञानेन तु तिज्ञानं येषां नादशतमिनः ।

तेषामादित्यिज्ञानं प्रकाशयदत् तत्परम् ॥१६॥

ज्ञानेन by wisdom, तु but, तत् that, अज्ञानम् ignorance, येषाम् whose, नादशतम् is destroyed, अिनः of the Self, तेषाम् their, आदित्यि like the sun, ज्ञानम् knowledge, प्रकाशयदत् reveals, तत्परम् that Highest.

16. But to those whose ignorance is destroyed by the knowledge of the Self, like the sun, knowledge reveals the Supreme (Brahman).

Commentary: When ignorance, the root cause of human sufferings, is annihilated by the knowledge of the Self, this knowledge illuminates the Supreme Brahman or that highest immortal Being, just as the sun illumines all the objects of this gross, physical universe.

तिबुद्धयस्तिष्ठानस्तदन्नष्टास्तत्परायराः ।

गच्छन्त्यपुनरिदत्तं ज्ञानदनभूणतकल्मषाः ॥१७॥

तबुद्धयः intellect absorbed in That, तिष्ठानः their self being That, तदनष्टाः established in That, तत्परायराः with That for their supreme goal, गच्छन्ति अपुनरिदत्तम् not again returning, ज्ञानदनभूणत- कल्मषाः those whose sins have been dispelled by knowledge.

17. Their intellect absorbed in That, their self being That, established in That, with That for their supreme goal, they go whence there is no return, their sins dispelled by knowledge.

Commentary: They fix their intellects on Brahman or the supreme Self. They feel and realise that Brahman is their self. By constant and protracted meditation, they get established in Brahman. The whole world of names and forms vanishes for them. They live in Brahman alone. They have Brahman alone as their supreme goal or sole refuge. They rejoice in the Self alone. They are satisfied in the Self alone. They are contented in the Self alone. Such men never come back to this Samsara, as their sins are dispelled by knowledge (Brahma-Jnana). (Cf. IX. 34)

दिद्यादिनयसंपन्नेर्ब्राह्मरेगदिहक्तस्तदन।

शुदन चै श्वपाके च पक्ष्ण्डताः समिदशणनः ॥१८॥

दिद्यादिनयसंपन्नेर् upon one endowed with learning and humility, ब्राह्मरे on a Brahmana, गदि on a cow, हक्तस्तदन on an elephant, शुदन on a dog, च and, एि even, श्वपाके on an outcaste, च and, पक्ष्ण्डताः sages, समिदशणनः equal seeing.

18. Sages look with an equal eye on a Brahmana endowed with learning and humility, on a cow, on an elephant, and even on a dog and an outcaste.

Commentary: The liberated sage or Jivanmukta or a Brahmana has equal vision as he beholds the Self only everywhere. This magnificent vision of a Jnani is beyond description. Atman or Brahman is not at all affected by the Upadhis or limiting adjuncts as He is extremely subtle, pure, formless and attributeless. The sun's reflection falls on the river Ganga, on the ocean or on a dirty stream. The sun is not at all affected in anyway. This makes no difference to the sun. So is the case with the Supreme Self. The Upadhis (limiting adjuncts) cannot affect Him. Just as the ether is not affected by the limiting adjuncts, viz., a pot, the walls of a room, cloud, etc., so also the Self is not affected by the Upadhis.

The Brahmana is Sattvic. The cow is Rajasic. The elephant, the dog and the outcaste are Tamasic. The sage sees in all of them the one homogeneous immortal Self Who is not affected by the three Gunas and their tendencies. (Cf. VI. 8, 32; XIV. 24)

इहि तैदजणतःसगो येषां साम्ये कस्थतं मनः ।

दनीषं दहसमंर्ह तस्माद्ब्रह्मदर ते कस्थताः॥१९॥

इह here, एि even, तैः bythem, दजतः isconquered, सगणः rebirth or creation, येषाम् of whom, साम्ये in equality, कस्थतम् established, मनः mind, दनीषम् spotless, दह indeed, समम् equal, र्ह Brahman, तस्मात् therefore, र्हदर in Brahman, ते they, कस्थताः areestablished.

19. Evenhere (in this world) birth(everything) is overcome by those whose minds rest in equality;
Brahman is spotless indeed andequal; therefore they are established in Brahman.

Commentary: When the mind gets rooted in equanimity or evenness or equality, when it is always in a balanced state, one conquers birth and death. Bondage is annihilated and freedom is attained by him. When the mind is in a perfectly balanced state he overcomes Brahman Himself, i.e., realises Brahman.

Brahman is ever pure and attributeless and so He is not affected even though He dwells in an outcaste, dog, etc. So He is spotless. He is homogeneous and one, as He dwells equally in all beings.

न प्रहृष्येत्तत्रयं प्राप्य नोद्वज्जेत्प्राप्य चादप्रयम् ।

कस्थरबुक्तद्धरसमूढो र्हदिद्ब्रह्मदर कस्थतः ॥२०॥

न not, प्रहृष्येत् should rejoice, दप्रयम् thepleasant, प्राप्य having obtained, न not, उद्वज्जेत् should be troubled, प्राप्य having obtained, च and, अदप्रयम् theunpleasant, कस्थरबुक्तद्धः one with steady intellect, असमूढः undeluded, र्हदित् knowerofBrahman, र्हदर in Brahman, कस्थतः established.

20. Resting in Brahman,withsteadyintellect and undeluded, the knower of Brahman neither
rejoiceth on obtainingwhatispleasant nor grieveth on obtaining what is unpleasant.

Commentary: This is the stateofaIvanmukta or a liberated sage or a Brahmana who identifies himself with the Self or Atman. He alwayshasabalanced mind. He is never deluded. He has abandoned all actions as he rests in Brahman.Hewho hasan unbalanced mind, who identifies himself with the body and mind feels pleasure and pain,exhilaration of spirits when he gets a pleasant object and grief when he obtains an unpleasant object.(Cf.VI.21,27, 28; XIII. 12; XIV. 20)

बाह्यस्पर्शेष्वसिा दिन्दत्यादन यत्सुखम् ।

स र्हयोगािा सुखमक्षयमशुनुते ॥२१॥

बाह्यस्पर्शेषु inexternalcontacts, असिा onwhosemindisunattached, दिन्दत finds, ादन in the Self, यत् (that)which, सुखम् happiness, सः he, र्हयोगािा with the self engaged in the meditation of Brahman, सुखम् happiness, अक्षयम् endless, अशुनुतेenjoys.

21. With the self unattached to external contacts he finds happiness in the Self, with the self engaged in the meditation of Brahman he attains to the endless happiness.

Commentary: When the mind is not attached to external objects of the senses, when one is deeply engaged in the contemplation of Brahman, he finds undecaying bliss in the Self within. If you want to enjoy the imperishable happiness of the Self within, you will have to withdraw the senses from their respective objects and plunge yourself in deep meditation on the Self within. This is the gist of this verse.

येदह संस्पशणजा भोगा िःखयोनय एते ।

आर्णिधिःकौय नतेषुरमते.बुर् ॥२२॥

ये which, दह verily, संस्पशणजा:contact-born, भोगा: enjoyments, िःखयोनय: generators of pain, ए only, ते they, आर्णिधिः having beginning and end, कौय O Kaunteya, न not, तेषु in those, रमते rejoices, बुर्: the wise.

22. The enjoyments that are born of contacts are only generators of pain, for they have a beginning and an end, O Arjuna: the wise man does not rejoice in them.

Commentary: Man goes in quest of joy and searches in the external perishable objects for his happiness. He fails to get it but instead he carries a load of sorrow on his head. You should withdraw the senses from the sense-objects as there is no trace of happiness in them and fix the mind on the immortal, blissful Self within. The sense-objects have a beginning and an end. Separation from the sense-objects gives you a lot of pain. During the interval between the origin and the end you experience a hollow, momentary, illusory pleasure. This fleeting pleasure is due to Avidya or ignorance. Even in the other world you will have the same experience. He who is endowed with discrimination or the knowledge of the Self will never rejoice in these sensual objects. Only ignorant persons who are passionate will rejoice in the sense-objects. (Cf. II. 14, XVIII. 38)

शक्नोतीहि यः सोढुंप्राक्शरीरदिमोक्षार्त् ।

कामक्रोर्द्विं िंगंसयुः ससुखीनरः ॥२३॥

शक्नोदत is able, इह here(inthisworld), ए even, यः who, सोढुम् to withstand, प्राक् before, शरीरदिमोक्षार्त् liberation fromthebody, कामक्रोर्द्विम् born out of desire and anger, गिम् the impulse, सः he, युः united, सः सुखी happy, नरः man.

23. He who is able, while still here (in this world) to withstand, before the liberation from the body, the impulse born out of desire and anger-he is a Yogi, he is a happy man.

Commentary: Yuktameans 'harmonised' or steadfast in Yoga or self-abiding.

Desire and anger are powerful enemies of peace. It is very difficult to annihilate them. You will have to make very strong effort to destroy these enemies.

When the word Kama (desire) is used in a general sense it includes all sorts of desires. It means lust in a special sense.

While still here means 'while yet living'. The impulse of desire is the agitation of the mind which is indicated by hairs standing on end and cheerful face. The impulse of anger is agitation of the mind which is indicated by fiery eyes, perspiration, biting of the lips and trembling of the body. In this verse you will clearly understand that he who has controlled desire and anger is the most happy man in this world, not he who has immense wealth, a beautiful wife and beautiful children. Therefore you must try your level best to eradicate desire and anger, the dreadful enemies of eternal bliss.

Kama (desire) is longing for a pleasant and agreeable object which gives pleasure and which is seen, heard of, or remembered. Anger is aversion towards an unpleasant and disagreeable object which gives pain and which is seen, heard of, or remembered.

A Yogi controls the impulse born of desire and anger, destroys the currents of likes and dislikes and attains to equanimity of the mind, by resting in the innermost Self, and so he is very happy. (Cf. VI. 18)

योऽः सुखोऽरिरामस्तथिज्योदतरि यः ।

स योगी ब्रह्मदनिणर्म् ब्रह्मभूतोऽदगच्छदत ॥२४॥

यः who, जिःसुखः one whose happiness is within, अरिराम one who rejoices within, तथा also, जिज्योदतः one who is illuminated within, एि even, यः who, सः that, योगी Yogi, ब्रह्मदनिणर्म् absolute freedom or Moksha, ब्रह्मभूतः becoming Brahman, अदगच्छदत attains.

24. He who is happy within, who rejoices within, and who is

Illuminated within, that Yogi attains absolute freedom or Moksha, himself becoming Brahman.

Commentary: Within means "in the Self." He attains Brahmanirvanam or liberation while living. He becomes a Jivanmukta.

लभि ब्रह्मदनिणर्म्षयः क्षीर्कल्मषाः ।

दछन्नदैवैर् यतितानः सिणभूतदहतेरताः ॥२५॥

लभि obtain, ब्रह्मदनिणर्म् absolute freedom, ऋषयः the Rishis, क्षीर्कल्मषाः those whose sins are destroyed, दछन्नदैवैर् यः whose dualities are torn asunder, यतितानः those who are self-controlled, सिणभूतदहते in the welfare of all beings, रताः rejoicing.

25. The sages (Rishis) obtain absolute freedom or Moksha-they whose sins have been destroyed, whose dualities (perception of dualities or experience of the pairs of opposites) are torn asunder, who are self-controlled, and intent on the welfare of all beings.

Commentary: Sins are destroyed by the performance of Agnihotra (a daily obligatory ritual) and other Yajnas (vide notes on verse III. 13) without expectation of their fruits and by other selfless services. The duties vanish by constant meditation on the non-dual Brahman. He never hurts others in thought, word and deed, and he is devoted to the welfare of all beings as he feels that all beings are but his own Self. (Cf. XII. 4)

कामक्रोर्दियिनां यतीनां यतचेतसाम् ।

अदभतो ब्रह्मदनिणर् ितणते दिदितिनाम् ॥२६॥

कामक्रोर्दियिनाम् ofthosewhoarefreefromdesireand anger, यतीनाम् of the self-controlled ascetics,
यतचेतसाम् ofthosewhohavecontrolledtheirthoughts, अदभतः on all sides, ब्रह्मदनिणर् absolute.
Freedom, तिणतेexists, दिदितिनाम् ofthosewhohaverealised the Self.

26. Absolute freedom (or Brahmic bliss)existsonall sides for those self-controlled ascetics who are free from desire and anger, who havecontrolled their thoughts and who have realised the Self.

Commentary: Those who renounce all actionsandpractise Sravana (hearing of the scriptures), Manana (reflection) and Nididhyasana (meditation),whoareestablished in Brahman or who are steadily devoted to the knowledge of the Self attain liberationorMoksha instantaneously (Kaivalya Moksha). Karma Yoga leads to Moksha step by step (Krama Mukti).Firstcomes purification of the mind, then knowledge, then renunciation of all actions and eventuallyMoksha.

स्पशाणनूकृत्वा बदहबाणह्यांश्चकुषुशैचिरे धुरिः ।

प्राप्तापानौसमौ कृत्वा नासाभ्यिरचारररौ ॥२७॥

स्पशाणनूcontacts, कृत्वा बदहः shuttingout, बाह्यान् external, चकुषुः eye (gaze), च and, ए even, अिरे in the middle, भिः ofthe(two)eyebrows, प्राप्तापानौ the outgoing and incoming breaths, समौ equal, कृत्वा havingmade, नासाभ्यिरचारररौ movinginside the nostrils.

27. Shutting out (all) external contacts and fixing the gaze between the eyebrows, equalising the outgoing and incoming breaths moving within the nostrils,

Commentary: The verses 27 and 28 deal with the Yoga of meditation (Dhyana). External objects or contacts are the sound and the other sense-objects. If the mind does not think of the external objects they are shut out from the mind. The senses are the doors or avenues through which sound and the other sense-objects enter the mind.

If you fix the gaze between the eyebrows the eyeballs remain fixed and steady. Rhythmical breathing is described here. You will have to make the breath rhythmical. The mind becomes steady when the breath becomes rhythmical. When the breath becomes rhythmical there is perfect harmony in the mind and the whole system. (Cf. VI. 10, 14; VIII. 10)

यतेक्तन्द्रयमनोबुक्तद्धमुणदनमोक्षपरायर्ः

दिगतेच्छाभयक्रोर् यः सि मि ए सः ॥२८॥

यतेक्तन्द्रयमनोबुक्तद्धwithsenses,mindandintellect (ever) controlled, मुदनः the sage, मोक्षपरायर्ः having liberationashissupremegoal, दिगतेच्छाभयक्रोर्ः free from desire, fear and anger, यः

Who, सि for ever, मि: free, एि verily, स: he. 28. With the senses, the mind and the intellect (ever) controlled, having liberation as his supreme goal, free from desire, fear and anger-the sage is verily liberated for ever.

Commentary: If one is free from desire, fear and anger he enjoys perfect peace of mind. When the senses, the mind and the intellect are subjugated, the sage does constant contemplation and attains for ever to the absolute freedom or Moksha.

The mind becomes restless when the modifications of desire, fear and anger arise in it. When one becomes desireless, the mind moves towards the Self spontaneously; liberation or Moksha becomes his highest goal.

‘Muni’ is one who does Manana or reflection and contemplation.

भोारं यज्ञतपसांसिणलोकमहेश्वरम् ।

सुहिं सिणभूतानांज्ञात्वा मां शाक्तिमृच्छदत ॥२९॥

भोारम् theenjoyer, यज्ञतपसाम् of sacrifices and austerities, सिणलोकमहेश्वरम् the great Lord of all worlds, सुहिम् friend, सिणभूतानाम् of all beings, ज्ञात्वा having known, माम् Me, शाक्तिम् peace, ऋच्छदत attains.

28. He who knows Me as the enjoyer of sacrifices and austerities, the great Lord of all the worlds and the friend of all beings, attains to peace.

Commentary: I am the Lord of all sacrifices and austerities. I am their author, goal and their God. I am the friend of all beings, the doer of good to them without expecting any return for it. I am the dispenser of the fruits of all actions and the silent witness of their minds, thoughts and actions as I dwell in their hearts. On knowing Me, they attain peace and liberation or Moksha (deliverance from the round of birth and death and all worldly miseries and sorrows). (Cf. V. 15; IX. 24)

ॐ तत्सत् इदं श्रीमद्भग्वद्गीतासूपदनषट्सु

ब्रह्मदिद्यायांयोगशास्त्रे श्रीकृष्णार्जुनसंवाकेमणसंन्यासयोगो नाम पञ्चमोऽध्यायः॥

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the fifth discourse entitled:

The Yoga of Renunciation of Action.

अथ षष्ठोऽध्यायः

SIXTH DISCOURSE ध्यानयोगः

THE YOGA OF MEDITATION

श्री भगिनिच

अनादश्रतः कमणफलं कायं कमण करोदत यः ।

स संन्यासी च योगी च न दनरदग्ननण चादक्रयः ॥१॥

अनादश्रतः ~~कमणफलम्~~ not depending (on), fruit of action, कायणम् bounden, कमण duty, करोदत performs, यः
who, सः ~~संन्यासी~~ he, Sannyasi (ascetic), and, योगी Yogi, च and, न not, दनरदग्नः without fire, न not, च and,
अदक्रयः without action.

The Blessed Lord said:

1. He who performs his bounden duty without depending on the fruits of his actions-he is a Sannyasi and a Yogi; not he who is without fire and without action.

Commentary: Actions such as Agnihotra, etc., performed without the expectation of their fruits purify the mind and become the means to Dhyana Yoga or the Yoga of Meditation.

Karyam Karma: bounden duty.

Niragnih: without fire. He who has renounced the daily rituals like Agnihotra, which are performed with the help of fire.

Akriya: without action. He who has renounced austerities and other meritorious acts like building rest-houses, charitable dispensaries, digging wells, feeding the poor, etc.

Sannyasi: he who has renounced the fruits of his actions. Yogi: he who has a steady mind. These two terms are applied to him in a secondary sense only. They are not used to denote that he is in reality a Sannyasi and a Yogi.

The Sannyasi performs neither Agnihotra nor other ceremonies. But simply to omit these without genuine renunciation will not make one a real Sannyasi. (Cf. V. 3)

यं संन्यासदमदत प्राहुयोगं तं दिक्कृद् पाण्डि ।

न ह्यसंन्यस्तसङ्कल्पो योगी भिदत कश्चन ॥२॥

यम् which, संन्यासम् renunciation, इदम् thus, प्राहुः (they) call, योगम् Yoga, तम् that, दिक्कृद् know, पाण्डि O Pandava, न not, दह verily, असंन्यस्तसङ्कल्पः one who has not renounced thoughts, योगी Yogi, भिदत becomes, कश्चन anyone.

2. Do thou, O Arjuna, know Yoga to be that which they call renunciation: no one verily becomes a Yogi who has not renounced thoughts.

Commentary: Sankalpa is the working of the imagining faculty of the mind that makes plans for the future and guesses the results of plans so formed. No one can become a Karma Yogi who plans and schemes and expects fruits for his actions. No devotee of action who has not renounced the thought of the fruits of his actions can become a Yogi of steady mind. The thought of the fruits will certainly make the mind unsteady.

Lord Krishna eulogises Karma Yoga here because it is the means or an external aid (Bahiranga Sadhana) to Dhyana Yoga. Karma Yoga is a stepping-stone to Dhyana Yoga. It leads to the Yoga of Meditation in due course. In order to encourage the practice of Karma Yoga it is stated here that Karma Yoga is Sannyasa. (Cf. V. 4)

आरुरुक्षोमुणनेयोगं कमणकारमुच्यते ।

योगारूढस्य तस्यैशमःकारमुच्यते ॥३॥

आरुरुक्षोः wishing to climb, मुनेः of a Muni or sage, योगम् Yoga, कमण action, कारम् the cause, उच्यते is said, योगारूढस्य of one who has attained to Yoga, तस्य of him, ए even, शमः inaction (quiescence), कारम् the cause, उच्यते is said.

3. For a sage who wishes to attain to Yoga, action is said to be the means; for the same sage who has attained to Yoga, inaction (quiescence) is said to be the means.

Commentary: For a man who cannot practise meditation for a long time and who is not able to keep his mind steady in meditation, action is a means to get himself enthroned in Yoga. Action purifies his mind and makes the mind fit for the practice of steady meditation. Action leads to steady concentration and meditation.

For the sage who is enthroned in Yoga, Sama or renunciation of actions is said to be the means.

The more perfectly he abstains from actions, the more steady his mind is, and the more peaceful he is, the more easily and thoroughly does his mind get fixed in the Self. "For a Brahmana there is no wealth like unto the knowledge of oneness and homogeneity (of the Self in all beings), truthfulness, good character, steadiness, harmlessness, straightforwardness and renunciation of all actions."

(Mahabharata, Santi Parva, 175. 38)

यिा दह नेक्तन्द्रयाथेषु न कमणस्वनुषज्जते ।

सिणसङ्कल्पसंन्यासी योगारूढस्तिच्यते ॥४॥

यि when, दह verily, न not, इक्तन्द्रयाथेषु in sense-objects, न not, कमणसु in actions, अनुषज्जते is attached, सिणसङ्कल्पसंन्यासी renouncer of all thoughts, योगारूढः one who has attained to Yoga, त्ति then, उच्यते is said.

4. When a man is not attached to the sense-objects or to actions, having renounced all thoughts, then he is said to have attained to Yoga.

Commentary: Yogarudha: “he who is enthroned or established in Yoga.” When a Yogi, by keeping the mind quite steady, by withdrawing it from the objects of the senses, has attachment neither for sensual objects such as sound, nor for the actions (Karmas, Cf. Notes to V. 13), knowing that they are of no use to him; when he has renounced all thoughts which generate various sorts of desires for the objects of this world and of the next, then he is said to have become a Yogarudha.

Do not think of sense-objects. The desires will die by themselves. How can you free yourself from thinking of the objects? Think of God or the Self. Then you can avoid thinking of the objects. Then you can free yourself from thinking of the objects of the senses.

Renunciation of thoughts implies that all desires and all actions should be renounced, because all desires are born of thoughts. You think first and then act (strive) afterwards to possess the objects of your desire for enjoyment.

“Whatever a man desires, that he wills; And whatever he wills, that he does.”

-Brihadaranyaka Upanishad, 4. 4.5

Renunciation of all actions necessarily follows from the renunciation of all desires.

“O desire! I know where thy root lies. Thou art born of Sankalpa (thought). I will not think of thee and thou shalt cease to exist along with the root.” -Mahabharata, Santi Parva, 177.25

“Indeed desire is born of thought (Sankalpa), and of thought, Yajnas are born.” -Manu Smriti, II. 2

उद्धरिनाऽऽनि निानमिसियेत् ।

॥औहिनोबनुधुरि ररपुरिनः ॥५॥

उद्धरेत् shouldraise, ओना bytheSelf, ओनम् the self, न not, ओनम् the self, ओसियेत् let (him) lower, ओ theSelf, ए only, दह verily, ओनः ofthe self, बनुधुः friend, ओ the Self, ए only, ररपुः the enemy, ओनः ofthe self.

5. One should raise oneself by one's Self alone; let not one lower oneself; for the Self alone is the friend of oneself, and the Self alone is the enemy of oneself.

Commentary: Practise Yoga. Discipline the senses and the mind. Elevate yourself and become a Yogarudha. Attain to Yoga. Shine gloriously as a dynamic Yogi. Do not sink into the ocean of Samsara (transmigration). Do not become a worldly-minded man. Do not become a slave of lust, greed and anger. Rise above worldliness, become divine and attain Godhead.

You alone are your friend; you alone are your enemy. The at-called worldly friend is not your real friend, because he gets attached to you, wastes your time and puts obstacles on your path of Yoga. He is very selfish and keeps friendship with you only to extract something. If he is not able to get from you the object of his selfish interest, he forsakes you. Therefore he is your enemy in reality. If you are attached to your friend on account of delusion or affection, this will become a cause of your bondage to Samsara.

Friends and enemies are not outside. They exist in the mind only. It is the mind that makes a friend an enemy and an enemy a friend. Therefore the Self alone is the friend of oneself, and the Self alone is the enemy of oneself. The lower mind or the Asuddha Manas (impure mind) is your real enemy because it binds you to the Samsara, and the higher mind or the Sattvic mind (Suddha Manas or the pure mind) is your real friend, because it helps you in the attainment of Moksha.

बनुधुरिाऽऽनिस्तस्य येनैनौनादजतः।

अनिनसुतु शतुरुत्वे ितेतिशतुरुत्।६॥

बनुधुःfriend, ओ the Self, ओनः oftheself, तस्य his, येन by whom, ओ the self, ए even, ओना by the Self, दजतःisconquered, अनिनः ofunconquered self, तु but, शतुरुत्वे in the place of an enemy, तित would remain, ओ theSelf, ए even, शतुरुत्like an enemy.

6. The Self is the friendoftheselfofhim by whom the self has been conquered by the Self, but to the unconqueredself,thisSelfstands in the position of an enemy, like an (external) foe.

Commentary: Conquer thelowermindthrough the higher mind. The lower mind is your enemy. The higher mind is your friend.Ifyoumakefriendship with the higher mind you can subdue the lower mind quite easily. The lower mindisfilledwithRajas and Tamas (passion and darkness). The higher mind is filled with Sattva or purity.

The Self is the friend ofonewhoissself-controlled, and who has subjugated the lower mind and the senses. But the Self is anenemyofonewho has no self-restraint, and who has not subdued the lower mind and the senses. Justasanexternalenemy does harm to him, so also his own (lower) self (mind) does harm to him. The lowermindinjureshim severely. The highest Self or Atman is the primary Self. Mind also is self. This is thesecondaryself.

दजतिनः प्रशिास्य परमिा समादहतः ।

शीतोष्णसुखिःखेषु तथा मानापमानयोः ॥७॥

दजतिनः of theself-controlled, प्रशिास्य of the peaceful, परमिा the Supreme Self, समादहतः balanced, शीतोष्णसुखिःखेषु in cold and heat, pleasure and pain, तथा as also, मानापमानयोः in honour and dishonour.

7. The Supreme Self of him who is self-controlled and peaceful is balanced in cold and heat, pleasure and pain, as also in honour and dishonour.

Commentary: The self-controlled Yogi who is rooted in the Self keeps poise amidst the pairs of opposites (Dvandvas) or the alternating waves of cold and heat, pleasure and pain, honour and

dishonour. When the Yogi has subdued his senses, when his mind is balanced and peaceful under all conditions, when he is not in the least influenced by the pairs of opposites, when he has renounced all actions, then the Highest Self really becomes his own Self. He attains to Self-realisation. As he rests in his own Self, he is ever serene or tranquil; he is not affected by the pairs of opposites, and he stands as adamant in the face of the changing conditions of Nature.

ज्ञानदिज्ञानतृप्तिः कूटस्थो दिदजतेक्तन्द्रयः ।

युः इतुयुच्यते योगी समलोष्टाश्मकाञ्चनः ॥८॥

ज्ञानदिज्ञानतृप्तिः one who is satisfied with knowledge and wisdom (Self-realisation), कूटस्थः unshaken, दिदजतेक्तन्द्रयः who has conquered the senses, युः united or harmonised, इदं thus, उच्यते is said, योगी Yogi, समलोष्टाश्मकाञ्चनः one to whom a lump of earth, a stone and gold are the same.

8. The Yogi who is satisfied with the knowledge and the wisdom (of the Self), who has conquered the senses, and to whom a clod of earth, a piece of stone and gold are the same, is

Said to be harmonised (i.e., is said to have attained Nirvikalpa Samadhi).

Commentary: Jnana is Paroksha-Jnana or theoretical knowledge from the study of the scriptures. Vijnana is Vishesha Jnana or Aparoksha Jnana, i.e., direct knowledge of the Self through Self-realisation (spiritual experience or Anubhava).

Kutastha means changeless like the anvil. Various kinds of iron pieces are hammered and shaped on the anvil, but the anvil remains unchanged. Even so the Yogi remains unshaken or unchanged or unaffected though he comes in contact with the sense-objects. So he is called Kutastha. Kutastha is another name of Brahman, the silent witness of the mind. (Cf. V. 18; VI. 18)

सु हृत्तन्मत्रायुण िसीनमध्यस्थदेवे ष्यबनुधु षु

सारुष्वदप च पापेषु समबुक्तद्धदिणदशष्यते ॥९॥

सु हृत्तन्मत्रायुण िसीनमध्यस्थदेवे ष्यबनुधु षु in the good-hearted, in friends, in enemies, in the indifferent, in neutrals, in haters and in relatives, सारुषु in the righteous, अदप also, च and, पापेषु in the unrighteous, समबुक्तद्धः one who has equal mind, दिदशष्यते excels.

9. He who is of the same mind to the good-hearted, friends, enemies, the indifferent, the neutral, the hateful, the relatives, the righteous and the unrighteous, excels.

Commentary: He excels: He is the best among the Yogarudhas.

Samabuddhi is equanimity or evenness of mind. A Yogi of Samabuddhi has equal vision. He is quite impartial. He is the same to all. He makes no difference with reference to caste, creed or colour. He loves all as his own self, as rooted in the Self.

A good-hearted man does good to others without expecting any service from them in return.

Udasina is one who is quite indifferent.

A neutral is one who does not join any of the two contending parties. He stands as a silent spectator or witness.

The righteous are those who do righteous actions and follow the injunctions of the scriptures.

The unrighteous are those who do wrong and forbidden actions, who injure others and who do not follow the scriptures.

योगी युञ्जीत सततमिानंरहदसक्तस्थतः।

एकाकी यतदचित्ता दनराशीरपरग्रहः ॥१०॥

योगी theYogi, युञ्जीत let him keep the mind steady, सततम् constantly, मिानम् self, रहदस in solitude, क्तस्थत remaining, एकाकी alone, यतदचित्ता one with the mind and the body controlled, दनराशी: free from hope, अपरग्रहः non-covetousness.

10. Let the Yogi try constantly to keep the mind steady, remaining in solitude, alone, with the mind and the body controlled, and free from hope and covetousness.

Commentary: The Yogi who treads the path of renunciation (Nivritti-Marga) can practise meditation in a solitary cave in the mountains. He should renounce all possessions.

A householder with Yogic tendencies and spiritual inclination, can practise meditation in a solitary and quiet room in his own house or any solitary place on the bank of any holy river (during the holidays or throughout the year if he is a whole-time aspirant or if he has retired from service).

The practice must be constant. Only then can one attain Self-realisation surely and quickly. He who practises meditation by fits and starts and for a few minutes daily will not be able to achieve any tangible results in Yoga. The Yogic aspirant should be free from hope, desire and greed. Only then will he have a steady mind. Hope, desire and greed make the mind ever restless and turbulent. They are the enemies of peace and Self-knowledge. The aspirant should not have many possessions either. He can only keep those articles which are absolutely necessary for the maintenance of his body. If there are many possessions, the mind will be ever thinking of them and attempting to protect them.

If you are well established in the practice of Pratyahara, Sama and Dama (withdrawal of the senses, control of mind and the body respectively), if you have the senses under your full control, you can find perfect solitude and peace even in the most

[गीता. 5]

The unrighteous are those who do wrong and forbidden actions, who injure others and who do not follow the scriptures.

योगी युञ्जीत सततमिानं रहदस क्तस्थतः ।

एकाकी यतदचित्तादनराशीरपरग्रहः॥१०॥

योगी the Yogi, युज्जीत let him keep the mind steady, सततम् constantly, आनम् self, रहस in solitude, कस्थत remaining, एकाकी alone, यतदित्ता one with the mind and the body controlled, दनराशी: free from hope, अपरग्रह: non-covetousness.

11. Let the Yogi try constantly to keep the mind steady, remaining in solitude, alone, with the mind and the body controlled, and free from hope and covetousness.

Commentary: The Yogi who treads the path of renunciation (Nivritti-Marga) can practise meditation in a solitary cave in the mountains. He should renounce all possessions.

A householder with Yogic tendencies and spiritual inclination, can practise meditation in a solitary and quiet room in his own house or any solitary place on the banks of any holy river (during the holidays or throughout the year if he is a whole-time aspirant or if he has retired from service).

The practice must be constant. Only then can one attain Self-realisation surely and quickly. He who practises meditation by fits and starts and for a few minutes daily will not be able to achieve any tangible results in Yoga. The Yogic aspirant should be free from hope, desire and greed. Only then will he have a steady mind. Hope, desire and greed make the mind ever restless and turbulent. They are the enemies of peace and Self-knowledge. The aspirant should not have many possessions either. He can only keep those articles which are absolutely necessary for the maintenance of his body. If there are many possessions, the mind will be ever thinking of them and attempting to protect them. If

you are well established in the practice of Pratyahara, Sama and Dama (withdrawal of the senses, control of mind and the body respectively), if you have the senses under your full control, you can find perfect solitude and peace even in the most crowded and noisy place of a big city. If the senses are turbulent if you have not got the power to withdraw them, you will have no peace of mind even in a solitary cave of the Himalayas. A disciplined Yogi who has controlled the senses and the mind can enjoy peace of mind in a solitary cave. A passionate man who has not controlled the senses and the mind will only be building castles in the air if he lives in a solitary cave in a mountain. [गीडा].

He who has reduced his wants, who has not a bit of attraction for the world, who has discrimination and burning aspiration for liberation, and who has observed Mauna (the vow of silence) for months together will be able to live in a cave.

You should have perfect control over the body through the regular practice of Yoga Asanas before you take to serious and constant meditation.

Aparigraha means 'non-covetousness', 'freedom from possessions'

The spiritual aspirant need not bother himself about his bodily needs. Everything is provided by God. Everything is pre-arranged by Mother Nature. She looks after the bodily needs of all very carefully in a more efficient manner than they themselves would do. She knows better what the requirements are and provides them then and there. Understand the mysterious ways of Mother Nature and become wise. Be grateful to Her for Her unique kindness, grace and mercy.

If you want to retire into solitude for the practice of meditation, and if you are a householder with a thirst for intense spiritual Sadhana, you cannot all of a sudden sever your connection with your family.

Sudden severance of worldly ties may produce intense mental agony in you and shock in them. You will have to break the ties gradually. Stay for a week or a month in seclusion to begin with. Then gradually prolong the period. They will not feel the pangs of separation from you.

As your will has become very weak, as you had no religious discipline or training in schools and colleges when you were young, and as you are under the sway of materialistic influences, it is necessary for you to go in for seclusion for some days or weeks (during the Christmas, Easter or other holidays) to practise rigorous Japa and meditation and to develop your will-power.

Those who have fixed up their sons in life and who have retired from service, and who have discharged their duties as householders can remain in seclusion for four or five years and practise intense meditation and Tapas (penance) for self- purification and Self-realisation. This is like entering a university for higher studies or postgraduate course of study. When the Tapas is over, and when they have attained to Self- knowledge, they should come out and share their knowledge of the Self with others through lectures, conversations, discourses or heart-to-heart talks according to their capacity and disposition.

How can sense-control be tested in a lonely forest where there are no temptations? The Yogic student living in a cave should test himself after he has sufficiently advanced, by coming into the society of people. But he should not test himself every now and then like the man who removed the young plant daily after watering it to see whether it had struck deep root or not.

शुचौशेप्रदतष्ठाप्य क्स्थरमासनमिनः ।

नातुयुक्तच्छरतंनादतनीचं चैलादजनकुशोत्तरम् ॥११॥

शुचौ in a clean, शि spot, प्रदतष्ठाप्य having established, क्स्थरम् firm, आसनम् seat, अिनः his own, न not, अतुयुक्तच्छरतम् very high, न not, अदतनीचम् very low, चैलादजनकुशोत्तरम् a cloth, skin and Kusa-grass, one over the other.

11. In a clean spot, having established a firm seat of his own, neither too high nor too low, made of a cloth, a skin and Kusa-grass, one over the other.

Commentary: In this verse the Lord has prescribed the external seat for practising meditation. Details of the pose are given in verse 13.

Spread the Kusa-grass on the ground first. Over this spread a tiger-skin or deer-skin; over this spread a white cloth.

Sit on a naturally clean spot, such as the bank of a river. Or, make the place clean, wherever you want to practise meditation.

ततैरैकाग्रं मनः कृत्वा यतदचतेतेक्तन्द्रयदक्रयः ।

उपदिश्यासने युज्याद्योगमिदिशुद्धये ॥१२॥

तत्र there, एकाग्रम् one-pointed, मनः the mind, कृत्वा having made, यतदचत्तेत्तन्द्रयदक्रयः one who has controlled the actions of the mind and the senses, उपदिश्य being seated, आसने on the seat, युञ्ज्यात् let him practise, योगम् Yoga, जिदिशुद्धये for the purification of the self.

12. There, having made the mind one-pointed, with the actions of the mind and the senses controlled, let him, seated on the seat, practise Yoga for the purification of the self.

Commentary: The self means the mind. The real Supreme Self is the Atma. This is Primary (Mukhya). Mind also is the self. But this is used in a secondary sense (Gauna). Mukhya Atma is Brahman or the highest Self. Gauna Atma is the mind.

Make the mind one-pointed by collecting all its dissipated rays by the practice of Yoga. Withdraw it from all sense-objects again and again and try to fix it steadily on your Lakshya or point of meditation or centre. Gradually you will have concentration of the mind or one-pointedness. You must be very regular in your practice. Only then will you succeed. Regularity is of paramount importance. You should know the ways and habits of the mind through daily introspection, self-analysis or self-examination. You should have a knowledge of the laws of the mind. Then it will be easy for you to check the wandering mind. When you sit for meditation, and when you deliberately attempt to forget the worldly objects, all sorts of worldly thoughts will crop up in your mind and disturb your meditation. You will be quite astonished. Old thoughts that you entertained several years ago, and old memories of past enjoyments will bubble up and force the mind to wander in all directions. You will find that the trap-door of the vast subconscious mind is opened or the lid of the storehouse of thoughts within is lifted up and the thoughts gush out in a continuous stream. The more you attempt to still them, the more they will bubble up with redoubled force and strength.

Be not discouraged, Nil desperandum. Never despair. Through regular and constant meditation you can purify the subconscious mind and its constant memories. The fire of meditation will burn all thoughts. Be sure of this. Meditation is a potent antidote to annihilate the poisonous worldly thoughts. Be assured of this.

Meditation on the immortal Self will act like a dynamite and blow up all thoughts and memories in the conscious mind. If the thoughts trouble you much, do not try to suppress them by force. Be a silent witness as in a bioscope. They will subside gradually. Then try to root them out through regular silent meditation.

During introspection you can clearly observe the rapid shifting of the mind from one line of thought to another. Herein lies a chance for you to mould the mind properly and direct the thoughts and the mental energy in the divine channel. You can rearrange the thoughts and make new associations on a new Sattvic basis. You can throw out worldly and useless thoughts. Just as you remove the weeds and throw them out, you can throw these out, and you can cultivate sublime, divine thoughts in the divine garden of your mind. This is a very patient work. This is a stupendous task indeed. But for a Yogi of determination who has the grace of the Lord and an iron will it is nothing.

Calm the bubbling emotions, sentiments, instincts and impulses gradually through silent meditation. You can give a new orientation to your feelings by gradual and systematic practice. You can entirely transmute your worldly nature into divine nature. You can exercise supreme control over the nerve-currents, muscles, the five sheaths (of the Self), emotions, impulses and instincts through meditation.

समं कायदशरोग्नीं रायन्नचलं कस्थरः ।

संप्रेक्ष्य नादसकाग्रं स्वं दिशश्चानिलोकयन् ॥१३॥

समम् erect, कायदशरोग्नीम् body, head and neck, रायन् holding, अचलम् still, कस्थरः steady, संप्रेक्ष्य gazing at, नादसकाग्रम् tip of the nose, स्वम् one's own, दिशः directions, च and, अनिलोकयन् not looking.

13. Let him firmly hold his body, head and neck erect and still, gazing at the tip of his nose, without looking around.

Commentary: The Lord describes here the pose or Asana and the Drishti (gaze) in this verse.

You cannot practise meditation without a firm seat. If the body is unsteady, the mind will also become unsteady. There is an intimate connection between the body and the mind.

You should not shake the body even a bit. You should attain mastery over the Asana (Asana-Jaya) by daily practice. You should be as firm as a statue or a rock. If you keep the body, head and neck erect, the spinal cord also will be erect and the Kundalini will rise up steadily through the subtle 'nerve-channel' (Nadi) called the Sushumna. Sit in the 'lotus pose' or the 'adept pose'. This will help you in maintaining the nervous equilibrium and mental poise. You should steadily direct your gaze towards the tip of your nose. This is known as the Nasikagra Drishti. The other gaze is the Bhrumadhya Drishti or gazing between the two eyebrows where the psychic centre known as the Ajna Chakra is situated. This is described in chapter V, verse 27. In Bhrumadhya Drishti direct the gaze towards the Ajna Chakra with closed eyes. If you practise this with open eyes, it may produce headache. Foreign particles or dust may fall into the eyes. There may be distraction of the mind also. Do not strain the eyes. Practise gently. When you practise concentration at the tip of the nose you will experience Divya-Gandha (various aromas). When you concentrate your gaze at the Ajna Chakra you will experience Divya-Jyotis (perception of supra-phenomenal lights). This is an experience to give you encouragement, push you up in the spiritual path and convince you of the existence of transcendental or supra-physical things. Do not stop your Sadhana. Yogins and those Bhaktas who meditate on Lord Siva concentrate on the Ajna Chakra with the Bhrumadhya Drishti. You can select whichever Drishti suits you best.

Though the gaze is directed towards the tip of the nose when the eyes are half-closed and the eyeballs are steady the mind should be fixed only on the Self. Therefore you will have to gaze, as it were, at the tip of the nose. In chapter VI, verse 25. The Lord says: 'Having made the mind abide in the Self, let him not think of anything. Gazing at the tip of the nose will soon bring about concentration of the mind. Whichever be the point selected, visualise your own tutelary deity there and feel His Living Presence.

प्रशिषा दिगतभीषणह्यचारव्रते कस्थतः ।

मनः संयम्य मक्तित्तो यि आसीत मत्परः ॥१४॥

प्रशिशा serene-minded, दिगतभी: fearless, ब्रह्मचारव्रते in the vow of Brahmacharya, कस्थत: firm, मनः the mind, संयम्य having controlled, मक्तित्तः thinking on Me, युिः balanced, आसीत let him sit, भत्परः Me as the supreme goal.

14. Serene-minded, fearless, firm in the vow of a Brahmachari, having controlled the mind, thinking of Me and balanced in mind, let him sit, having Me as his supreme goal.

Commentary: The spiritual aspirant should possess serenity of mind. The Divine Light can descend only in a serene mind. Serenity is attained by the eradication of Vasanas or desires and cravings. He should be fearless. This is the most important qualification. A timid man or a coward is very far from Self-realisation.

A Brahmachari (celibate) should serve his Guru or the spiritual preceptor whole-heartedly and should live on alms. This also constitutes the Brahmachari-Vrata. The aspirant should control the modifications of the mind. He should be balanced in pleasure and pain, heat and cold, honour and dishonour. He should ever think of the Lord and take Him as the Supreme Goal.

Brahmacharya also means continence. Semen or the vital fluid tones the nerves and the brain, and energises the whole system. That Brahmachari who has preserved this vital force by the vow of celibacy and sublimated it into Ojas Sakti or radiant spiritual power can practise steady meditation for a long period. Only he can ascend the ladder of Yoga. Without Brahmacharya or celibacy not an iota of spiritual progress is possible. Continence is the very foundation on which the superstructure of meditation and Samadhi can be built up. Many persons waste this vital energy Sam great spiritual treasure indeed-when they become blind and lose their power of reason under sexual excitement. Pitiabale is their lot! They cannot make substantia progress in Yoga.

युजनेर्नि सिाऽऽनि योगी दनयतमानसः ।

शाक्ति दनिणर्परमां मतुंसंस्थामदगच्छदत ॥१५॥

युज्जन् balancing, एिम् thus, सिा always, ञिानम् the self, Yogi, दनयतमानसः one with the controlled mind, शाक्तिम् topeace दनिणर्परमाम् thatwhichculminates in Nirvana (Moksha), मत्स्य abiding in Me, अदगच्छदत attains.

15. Thus always keeping the mind balanced, the Yogi, with the mind controlled, attains to the peace abiding in Me, which culminates in liberation.

Commentary: Thus: in the manner prescribed in the previous verse.

The Supreme Self is an embodiment of peace. It is an ocean of peace. When one attains to the supreme peace of the Eternal, by controlling the modifications of the mind and keeping it always balanced, he attains to liberation or perfection.

नात्यश्रतसुतु योगोऽक्तस्त न चैकिामनश्रतः ।

न चादतस्वप्नशीलस्य जाग्रतो नि चाजुणन ॥१६॥

न not, अत्यश्रतः of one who eats too much, तु verily, योगः Yoga, अक्तस्त is, न not, च and, एकाम् at all, अनश्रतः of one who does not eat, न not, च and, अदतस्वप्नशीलस्य of one who sleeps too much जाग्रतः one who is awake, न not, एि even, च and, अजुणन O Arjuna.

16. Verily Yoga is not possible for him who eats too much, nor for him who does not eat at all, nor for him who sleeps too much, nor for him who is (always) awake, O Arjuna.

Commentary: In this verse the Lord prescribes the diet for the students of Yoga. You must observe moderation in eating and sleeping. If you eat too much you will feel drowsy, and sleep will overpower you. You will get indigestion, flatulence diseases of the bowels and the liver. If you eat too little you will get weakness and you will not be able to sit for a long time in meditation. You should eat neither more sit for a long what is actually necessary for maintaining the body in a healthy and strong state.

It may mean also that success in Yoga is not possible for him who eats more than the quantity prescribed in the text books on Yoga. They prescribe: "Half the stomach must be filled with food; a quarter with water and the remaining fourth must be empty for the free movement of air." This is the Mitahara or moderate diet for a student of Yoga.

If you sleep too much you will become lethargic. The mind will be dull and the body will be heavy. You cannot meditate. If you sleep too little you will experience drowsiness. You will sleep during meditation. Keep the golden medium. You will have rapid progress in Yoga.

युिहारदिहारस्ययुिचेष्टस्य कमणसु।

युिस्वप्निबोर्स्ययोगेभिदत िुःखहा॥१७॥

युिहारदिहारस्य of one who is moderate in eating and recreation (such as walking, etc.), युिचेष्टस्य कमणसु of one who is moderate in exertion in actions, युिस्वप्निबोर्स्य of one who is moderate in sleep and wakefulness, योगः Yoga, भिदत becomes, िुःखहा the destroyer of pain.

17. Yoga becomes the destroyer of pain for him who is moderate in eating and recreation (such as walking, etc.), who is moderate in exertion in actions, who is moderate in sleep and wakefulness.

Commentary: In this verse the Lord prescribes for the student of Yoga, diet, recreation and the like. The student of Yoga should always adopt the happy medium or the middle course. Lord Buddha went to the extremes in the beginning in matters of food, drink, etc. He was very abstemious and became extremely weak. He tortured his body very much. Therefore he was not able to attain to success in Yoga. Too much of austerity is not necessary for Self-realisation. This is condemned by the Lord in chapter XVII, verses 5 and 6. Austerity should not mean self-torture. Then it becomes diabolical. The Buddhi Yoga of Krishna is a wise approach to austerity. Some aspirants take sceticism as the goal; it is only the means but not the end. The nervous system is extremely sensitive. It responds even to very slight changes and causes distraction of the mind. It is, therefore very regulated and very necessary that you should lead a fore disciplined life and should be moderate in food, sleep and recreation. Take measured food. Sleep and wake up at the prescribed time. Sleep at 9 or 10 p.m. and get up at 3 or 4 am Only then will you attain to success in Yoga which will kill all sorts of pains and sorrows of this life.

यिा दिदनयतं दचत्तमिनेषिादतष्ठते ।

दनःसूपृहः सिणकामेभ्यो यिु इतुयुच्यते तिा ॥१८॥

यिा when, दिदनयतम् perfectly controlled, दचत्तम् mind, ओिदन in the Self, एि only, अिदतष्ठते rests, दनःसूपृहः freefrom longing, सिणकामेभ्यः from all (objects of) desires, यिुः united, इदत thus, उच्यते is said, तिा then.

18. When the perfectly controlled mind rests in the Self only, free from longing for all the objects of desires, then it is said, 'He is united'.

Commentary: Perfectly controlled mind: The mind with one-pointedness.

When all desires for the objects of pleasure seen or unseen die, the mind becomes very peaceful and rests steadily in the Supreme Self within. As the Yogi is perfectly harmonised, as he has attained to oneness with the Self and as he has become identical with Brahman, sense phenomena and bodily affections do not disturb him. He is conscious of his immortal. Imperishable and invincible nature.

Yukta means 'united' (with the Self) or harmonised or balanced. Without union with the Self neither harmony nor balance nor Samadhi is possible. (Cf. V. 23; VI. 8)

यथा िीपोदनातस्थोनेङ्गते सोपमा सूमृता ।

योदगनोयतदचत्तस्ययुज्जतो योगमिनः ॥१९॥

यथा as, िपि :lamp, दनातस्थः placed in a windless place, not इङ्गतेते flicker, सा that, उपमा simile, सूमृता is thought, योदगनः of the Yogi,

चलदचत्तस्य of one with controlled mind, युज्जतः of the practising, योगम् the Yoga, ओिनः of the Self.

19. As a lamp placed in a windless spot does not flicker to such is compared the Yogi of controlled mind, practising Yoga in the Self (or absorbed in the Yoga of the Self).

Commentary: This is a beautiful simile. Yogins quote this simile very often when they talk of concentration or steadiness or one-pointedness of the mind. A steady mind will serve as a powerful searchlight to find out the hidden spiritual treasures of the Self.

यत्रोपरमते दचत्तं दनरुद्धं योगसिया ।

यत्र ििािनाऽऽनि पश्यन्निदन तुष्यदत ॥२०॥

यत्र where, उपरमते attains quietude, दचत्तम् mind, दनरुद्धम् restrained, योगसिया by the practice of Yoga, यत्र where, च and, एि only, ओिना by the Self, ओिानम् the Self, पश्यन् seeing, ओिदन in the Self, तुष्यदत is satisfied.

20. When the mind, restrained by the practice of Yoga attains to quietude and when seeing the Self by the self, he is satisfied in his own Self,

Commentary: The verses 20, 21, 22 and 23 must be taken together.

When the mind is completely withdrawn from the objects of the senses, supreme peace reigns within the heart. When the mind becomes quite steady by constant and protracted practice of concentration the Yogi beholds the Supreme Self by the mind which is rendered pure and one-pointed and attains to supreme satisfaction in the Self within.

सुखमात्यक्तिकं यत्तिबुक्तद्विग्राह्यमतीकन्द्रयम्।

दित्ति यत्र न चायं कस्थतश्चलदत तत्त्वतः ॥२१॥

सुखम् bliss, आत्यक्तिकम् infinite, यत् which, तत् that, बुक्तद्विग्राह्यम् that which can be grasped by reason, अतीकन्द्रयम् transcending the senses, दित्ति knows, यत्र where, न not, च and, ए even, अयम् this, कस्थतः established, चलदत moves, तत्त्वतः from the Reality.

21. When he (the Yogi) feels that Infinite Bliss which can be grasped by the (pure) intellect and which transcends the senses, and established wherein he never moves from the Reality,

Commentary: The Infinite Bliss of the Self (which is beyond the reach of the senses) can be grasped (realised) by the pure intellect independently of the senses. During deep meditation the senses cease to function, as they are involved into their cause, the mind. The intellect is rendered pure by the practice of Yama (self-restraint) and Niyama (observances and disciplinary practices) and constant meditation.

यं लब्ध्वा चापरं लाभं मन्यते नादर्कं ततः ।

यत्तस्मिन्कस्थतो न िःखेन गुरुर्दप दिचाल्यते ॥२२॥

यम् which, लब्ध्वा having obtained, च and, अपरम् other, लाभम् gain, मन्यते thinks, न not, अदर्कम् greater, ततः than that, यत्तस्मिन् in which, कस्थतः established, न not, िःखेन by sorrow, गुरुर् (by) heavy, दप even, दिचाल्यते is moved.

22. Which, having obtained, he thinks there is no other gain superior to it; wherein established, he is not moved even by heavy sorrow,

Commentary: Which: the gain or the realisation of the Self or the immortal Soul.

Wherein: in the all-blissful Self which is free from delusion and sorrow. The Self is all-full and self-contained. All the desires are fulfilled when one attains Self-realisation. That is the reason why the Lord says: "There is no other acquisition superior to Self-realisation." If one gets himself established in the Supreme Self within, he cannot be shaken even by heavy sorrow and pain, because he is mindless and he is identifying himself with the sorrowless and painless Brahman. One can experience pain and sorrow when he identifies himself with the body and the mind. If there is no mind there cannot be any pain.

When one is under chloroform he feels no pain even when his hand is amputated. Because the mind is withdrawn from the body.

तं दिष्टिः खसंयोगदियोगं योगसंदज्ञतम् ।

स दनश्चयेन योव्योयोगोऽदनदिण्णचेतसा ॥२३॥

तम् that, दिष्टात् let(him) know, खसंयोगदियोगम् a state of severance from union with pain, योगसंदज्ञतम् called by the name of Yoga, सः that, दनश्चयेन with determination, योव्यः should be practised, योगः Yoga, अदनदिण्णचेतसा With an undesponding mind.

23. Let that be known by the name of Yoga, the severance from union with pain. This Yoga should be practised with determination and with an undesponding mind.

Commentary: In verses 20, 21 and 22 the Lord describes the benefits of Yoga, viz., perfect satisfaction by resting in the Self, infinite unending bliss, freedom from sorrow and pain, etc. He further adds that this Yoga should be practised with a firm conviction and iron determination and with non-depression of heart. A spiritual aspirant with a wavering mind will not be able to attain success in Yoga. He will leave the practice when he meets with some obstacles on the path. The practitioner must also be bold, cheerful and self-reliant.

सङ्कल्पप्रभिन्कामांस्त्यक्त्वा सिणनशेषतः ।

मनसैक्तन्द्रयग्रामं दिदनयम्य समितः ॥२४॥

सङ्कल्पप्रभिन् born of Sankalpa (imagination), कामान् desires, त्यक्त्वा having abandoned, सिणन् all, अशेषतः without reserve, मनसा by the mind, एवै, इक्तन्द्रयग्रामम् the whole group of senses, दिदनयम्य completely restraining, समितः from all sides.

24. Abandoning without reserve all desires born of Sankalpa (thought and imagination) and completely restraining the whole group of the senses by the mind from all sides,

Commentary: Without reserve: The mind is so diplomatic that it keeps certain desires for its secret gratification. Therefore you should completely abandon all desires without reservation.

Desire is born of imagination (Sankalpa). Therefore destroy the Sankalpa first. If the imagination is annihilated first then the desires will die by themselves. Mark here! All the senses must be controlled from all sides by the mind. Even if one sense is turbulent in one direction it will distract the mind often and often. These senses will be absorbed in the mind by the constant practice of abstraction (Pratyahara). Then the mind will not think of the objects of sense-pleasure and will become perfectly calm.

That mind which is endowed with a strong discrimination and dispassion will be able to control the whole ground for (group of) the senses from their objects in all directions. Therefore cultivate strong Viveka or discrimination between the Real and the unreal and also Vairagya or total dispassion for sensual pleasures. (Cf. II.62)

शनैः शनैरुपरमिबुद्धया रूढतगृहीतया ।

ओसंस्थं मनःकृत्वा न दकदञ्चिदपदचियेत् ॥२५॥

शनैः gradually, शनैः gradually, उपरमेत् lethemattain to quietude, बुद्धया by the intellect, रूढतगृहीतया held infirmness ओसंस्थम् placedintheSelf, मनः the mind, कृत्वा having made, न, दकदञ्चत् anything, अदप even, दचियेत् lethem think.

25. Littlebylittle lethemattain to quietude by the intellect held firmly; having made the mind establishitself intheSelf, let him not think of anything.

Commentary: The practitionerof Yoga should attain tranquillity gradually or by degrees, by means of the intellect controlled bysteadiness. The peace of the Eternal will fill the heart gradually with thrill and bliss through the constantandprotracted practice of steady concentration. He should make the mind constantly abide in theSelfwithin through ceaseless practice. If anyone constantly thinks of the immortal Self within themindwill cease to think of the objects of sense-pleasure. The mental energy should be directed alongthespiritual channel by Atma-chintana or constant contemplation on the Self

यतो यतो दनश्चरदत मनश्चञ्चलमक्तस्थरम् ।

ततस्ततो दनयमैयैतिनेयि िशं नयेत् ॥२६॥

यतः यतः from whatevercause, दनश्चरदतwanders away, मनः mind, चञ्चलम् restless, अक्तस्थरम् unsteady, ततःततः from that, दनयम्य havingrestrained, एतत् this, ओदन in the Self, एि alone, शिम् (under) control, नयेत् let(him) bring.

26. From whatever cause the restless and unsteady mind wanders away, from that let him restrain it and bring it under the control of the Self alone.

Commentary: In this verse the Lord gives the method to control the mind. Just as you drag the bull again and again to your house when it runs out, so also you will have to drag the mind to your point or centre or Lakshya again and again when it runs towards the external objects. If you give good cotton seed extract, sugar, plantains, etc., to the bull, it will not run away but will remain in your house. Even so if you make the mind taste the eternal bliss of the Self within little by little by the practice of concentration, it will gradually abide in the Self only and will not run towards the external objects of the senses. Sound and the other objects only make the mind restless and unsteady. By knowing the defects of the objects of sensual pleasure, by understanding their illusory nature, by the cultivation of discrimination between the Real and the unreal and also dispassion, and by making the mind understand the glory and the splendour of the Self you can wean the mind entirely away from sensual objects and fix it firmly on the Self.

प्रशिामनसं हेयेनं योदगनं सुखमुत्तमम् ।

उपैदत शिरजसं ब्रह्मभूतमकल्मषम् ॥२७॥

प्रशामनसम् दह one of peaceful mind, verily, एनम् this, योदगनम् Yogi, सुखम् bliss, उत्तमम् supreme, उपैदत comes, शिरजसम् one whose passion is quieted, ब्रह्मभूतम् one who has become Brahman, अकल्मषम् one who is free from sin.

27. Supreme Bliss verily comes to this Yogi whose mind is quite peaceful, whose passion is quieted, who has become Brahman and who is free from sin.

Commentary: In this verse and in the next also the Lord describes the benefits of Yoga.

Supreme (eternal, unalloyed and uninterrupted) bliss comes to the Yogi whose mind is perfectly serene, who has calmed his passionate nature, who has destroyed all sorts of attachments, who has attained knowledge of the Self and thus become a Jivanmukta or one who is liberated while living, who feels that all is Brahman only, and who is taintless, i.e., who is not affected by Dharma or Adharma (good or evil).

युञ्जन्नेति सिद्धिं योगीदिगतकल्मषः ।

सुखेन ब्रह्मसंस्पर्शमत्यन्तसुखमश्नुते ॥२८॥

युञ्जन्नेति सिद्धिं योगीदिगतकल्मषः, thus, always, ओनम् the self, योगी Yogi, दिगतकल्मषः freed from sin, सुखेन ब्रह्मसंस्पर्शम् caused by contact with Brahman, अत्यन्तम् infinite, सुखम् bliss, अश्नुते enjoys.

28. The Yogi, always engaging the mind thus (in the practice of Yoga), freed from sins, easily enjoys the Infinite Bliss of contact with Brahman (the Eternal).

Commentary: By Yogic practice such as the withdrawal of the senses, concentration and meditation he loses contact with the objects of the senses and comes into contact with Brahman or the immortal Self within and thus enjoys the Infinite Bliss of Brahman.

Sensual pleasures are transitory or fleeting but the bliss of Brahman is uninterrupted, undecaying and everlasting. That is the reason why one should attempt to realise the Self within.

The Yogi removes the obstacles that stand in the way of obtaining union with the Lord and thus always keeps the mind steady in the Self.

सिणभूतस्थमिदं सिणभूतादन चिदन ।

ईक्षते योगीशु सिणत्र समिशरणः ॥२९॥

सिणभूतस्थम् abiding in all beings, ओनम् the Self, सिणभूतादन all beings, च and, ओदन in the Self, ईक्षते sees, योगीशु one who is harmonised by Yoga, सिणत्र everywhere, समिशरणः one who sees the same everywhere.

29. With the mind harmonised by Yoga he sees the Self abiding in all beings and all beings in the Self; he sees the same everywhere.

Commentary: The Yogi beholds through the eye of intuition (Jnana-Chakshus or Divya-Chakshus) oneness or unity of the Self everywhere. This is a sublime and magnanimous vision indeed. He feels, 'All indeed is Brahman'. He beholds that all beings are one with Brahman and that the Self and Brahman are identical.

यो मां पश्यदत्त सिणत्र सिं च मदय पश्यदत्त।

तस्याहं नप्रश्यादम् स च मे न प्रश्यदत्त॥३०॥

यः who, माम् Me, पश्यदत्त sees, सिणत्रeverywhere, सिणम् all, च and, मदय in Me, पश्यदत्त sees, तस्य of him, अहम् I, न not, प्रश्यादम् vanish, सः he, च and, मे to Me, न not, प्रश्यदत्त vanishes.

30. He who sees Me everywhere and sees everything in Me, he never becomes separated from Me, nor do I become separated from him.

Commentary: In this verse the Lord describes the effect of the vision of the unity of the Self or oneness.

He who sees Me, the Self of all, in all beings, and every- thing (from Brahma the Creator down to the blade of grass) in Me, I am not lost to him, nor is he lost to Me. I and the sage or seer of unity of the Self become identical or one and the same. I never leave his presence nor does he leave My presence. I never lose hold of him nor does he lose hold of Me. I dwell in him and he dwells in Me.

सिणभूतक्तस्थतं यो मां भजत्येकत्वमाक्तस्थतः ।

सिणथा ितणमानोऽदप स योगी मदय ितणते ॥३१॥

सिणभूतक्तस्थतम् abiding in all beings, यः who, माम् Me, भजदत्त worships, एकत्वम् unity, आक्तस्थतः established, सिणथा in every way, तिणमानः remaining, अदप also, सः that, योगी Yogi, मदय in Me, तिणते abides.

31. He who, being established in unity, worships Me Who dwells in all beings, that Yogi abides in Me, whatever may be his mode of living.

Commentary: He who has dissolved all duality in the underlying unity, who is thus established in unity, who worships Me, i.e., who has realised Me as the Self of all, dwells always in Me, whatever his mode of living may be. He is ever liberated.

Sadana lived in God though he was a butcher because his mind was ever fixed at the lotus feet of the Lord.

औपमेयेन सिणत्र समं पश्यदत्त योऽजुणन ।

सुखं ि यदि ि िःखं से योगी परमो मतः ॥३२॥

औपमेयेन through the likeness of the Self, सिणत्र everywhere, समम् equality, पश्यदत्त sees, यः who, अजुणन O Arjuna, सुखम् pleasure, and, यदि if, ि or, िःखम् pain, सः he, योगी Yogi, परमः highest, मत regarded.

32. He who, through the likeness of the Self, O Arjuna sees equality everywhere, be it pleasure or pain, he is regarded as the highest Yogi.

Commentary: He sees that whatever is pleasure or pain to himself is also pleasure or pain to all other beings. He does not harm anyone. He is quite harmless. He wishes good to all. He is compassionate to all creatures. He has a very soft and large heart. He sees thus equality everywhere as he is endowed with the right knowledge of the Self, as he beholds the Self only everywhere, and as he is established in the unity of the Self Therefore he is considered as the highest among all Yogis. (C) VI. 47)

अरुन उवाच

योऽयं योगस्त्वया प्रीः सामेयेन मरुसूिन ।

एतस्याहं न पश्यादम चञ्चलत्वात् कस्थदत कस्थराम् ॥३३॥

यः which, अयम् this, योगः Yoga, त्वया byThee, प्रीः taught, सामेयेन by equanimity, मरुसूिन O slayer of Madhu, एतस्य its, अहम् not, पश्यादम see, चञ्चलत्वात् from restlessness, कस्थदतम् continuanc, कस्थराम् steady.

Arjuna said:

33. This Yoga of equanimity taught by Thee, O Krishna do not see its steady continuance, because of the restlessne (of the mind).

Commentary: As the mind is restless, impetuous and unsteady I find it difficult to practise this Yoga of equanim declared by Thee. O my Lord, I cannot have steady concentration of the mind, as it wanders here and there in the twinkling of an eye.

चञ्चलंदहमनः कृष्णप्रमादथबलिदृढम्।

तस्याहंदनग्रहं मनेयोरिसिष्करम्॥३४॥

चञ्चलम् restless, दह verily, मनः the mind, कृष्ण O Krishna, प्रमादथ turbulent, बलित् strong, दृढम् unyielding, तस्य of it, अहम् दनग्रहम् control, मनेये think, यिः of the wind, इति as, सिष्करम् difficult to do.

34. The mind verily is restless, turbulent, strong and unyielding, O Krishna: I deem it as difficult to control it as to control the wind.

Commentary: The mind constantly changes its objects and so it is ever restless.

Krishna is derived from Krish which means 'to scrape'. He scrapes all the sins, evils, and the causes of evil from the hearts of His devotees. Therefore He is called Krishna.

The mind is not only restless but also turbulent or impetuous, strong and obstinate. It produces violent agitation in the body and the senses. The mind is drawn by the objects in all directions. It works always in conjunction with the five senses. It is drawn by them to the five kinds of objects. Therefore it is ever restless. It enjoys the five kinds of sense-objects with the help of these senses and the body. Therefore it makes them subject to external influences. It is even more difficult to control it than to control the wind.

The mind is born of Vayutanmatra (wind root-element). That is the reason why it is as restless as the wind.

श्री भगवानुवाच

असंशयं महाबाहो मनो दिनप्रगृहं चलं ।

अभ्यासेन तु कौयैरिग्ये च गृह्यते ॥३५॥

असंशयम् undoubtedly, महाबाहो O mighty-armed, मनः the mind, दिनप्रगृहम् difficult to control, चलम् restless, अभ्यासेन by practice, but, कौयै O Kaunteya, रिग्ये by dispassion, च and, गृह्यते is restrained.

The Blessed Lord said:

35. Undoubtedly, O mighty-armed Arjuna the mind is difficult to control and restless; but by practice and by dispassion it may be restrained.

Commentary: The constant or repeated effort to keep the wandering mind steady by constant meditation on the Lakshya (centre, ideal, goal or object of meditation) is Abhyasat practice. The same idea or thought of the Self or God constantly repeated. This constant repetition destroys Vikshepa or the vacillation of the mind and desires, and makes it steady and one-pointed.

Vairagya is dispassion or indifference to sense-objects in this world or in the other, here or hereafter, seen or unseen, heard or unheard, achieved through constantly looking into the evil in them (Dosha-Drishti). You will have to train the mind by constant reflection on the immortal, all-blissful Self. You must make the mind realise the transitory nature of the worldly enjoyments. You must suggest to the mind to look for its enjoyment not in the perishable and changing external objects but in the immortal, changeless Self within. Gradually the mind will be withdrawn from the external objects.

असंयतिना योगो विप्राप इदं मे मदतः ।

श्रिया तु यतता शक्योऽपि तुमुपायतः ॥३६॥

असंयतिना by aman of uncontrolled self, योगः Yoga, विप्रापः hard to attain, इदं thus, मे My, मदतः opinion, श्रिया by the self-controlled one, तु but, यतता by the striving one, शक्यः possible. अपि तुम् to obtain, उपायतः by (proper) means.

36. I think Yoga is hard to be attained by one of uncontrolled self, but the self-controlled and striving one can attain to it by the (proper) means.

Commentary: Uncontrolled self: he who has not controlled the senses and the mind by the constant practice of dispassion and meditation. Self-controlled the who has controlled the mind by the constant practice of dispassion and meditation. He can attain Self-realisation by the right means and constant endeavour.

अरुन उवाच

अयदतः श्रद्धयोपेतो योगिदलतमानसः ।

अप्राप्य योगसंदसक्तद्ध कां गदतं कृष्ण गच्छदत ॥३७॥

अयदतः uncontrolled, श्रद्धया byfaith, उपेतः possessed, योगात् from Yoga, चदलतमानसः one whose mind wandersaway, अप्राप्य nothavingattained, योगसंदसक्तद्धम् perfection in Yoga, काम् which, गदतम्end, कृष्ण O Krishna, गच्छदतmeets.

Arjuna said:

37. He who is unable to control himself though he has the faith, and whose mind wanders away from Yoga, what end does he, having failed to attain perfection in Yoga, meet, O Krishna?

Commentary: He has faith in the efficacy of Yoga but he is not able to control the senses and the mind. He has no concentration of mind. His mind wanders away when the last breath departs from his body and he loses the memory also. Having failed to achieve perfection in Yoga, i.e., Self-realisation or the knowledge of the Self, what path will he tread, and what end will such a man meet?

कत्किन्नोभयदिरष्टकिन्नारदमि नश्यदत ।

अप्रदतष्ठोमहाबाहो दिमूढोर्हर्षःपदथ॥३८॥

कत्किन् isitthat? न not, उभयदिरष्टः fallen from both, दच्छन्नाभम् rent cloud, इि like, नश्यदत perishes, अप्रदतष्ठःsupportless, महाबाहो Omighty-armed, दिमूढः deluded, र्हर्षः of Brahman, पदथ in the path.

38.Fallenfromboth,doeshenot perish like a rent cloud, supportless, O mighty-armed (Krishna), deludedonthe pathofBrahman?

Commentary:Both:thepathofKarma or the path of ritualistic activity in accordance with the Karma Kanda oftheVedasontheonehandand the path of Yoga on the other.

Path ofBrahman:thepathbywhichBrahman can be reached or the way that leads to Brahman.

The YogataughtbytheLordheredemands one-pointed devotion to its practice. The aspirant turns away fromtheworldandspurnsheaven, too. Some people held that if he failed to attain the goal, he would have losteverythingfornothing. Hence the question.

एतन्मे संशयं कृष्ण छेतुमुहणस्यशेषतः ।

त्विन्यः संशयस्यास्य छेत्ता न ह्युपपद्यते ॥३९॥

एतत् this, मे my, संशयम् doubt, कृष्ण O Krishna, छेतुमुम्to dispel, अहणदस oughtestअशेषतः completely, त्वत् than Thou, अन्यः another, संशयस्य of doubt, अस्य ofthis, छेत्ता dispeller, न not, दहverily, उपपद्यते is fit.

39. This doubt of mine, O Krishna, do Thou dispel completely; because it is not possible for any but Thee to dispel this doubt.

Commentary: There can be no better teacher than Thee, for Thou art the omniscient Lord. Thou alone canst dispel this doubt. A Rishi (seer), a Deva (god), or a Muni (sage) will not be able to destroy this doubt.

श्री भगवानुवाच

पाथण निह नामुत्र दिनाशस्तस्य दिद्यते ।

न दह कल्यार्कृत्कदश्चिगुणितं तात गच्छदत ॥४०॥

पाथण O Partha, न not, एि verily, इह here, न not, अमुत्र in the next world, दिनाशः destruction, तस्य of him, दिद्यते is, न not, दह verily, कल्यार्कृत् he whodoes good, कदश्चत् anyone, गुणितम् bad state or grief, तात O My son, गच्छदत goes.

The Blessed Lord said:

40. O Arjuna, neither in this world, nor in the next world is there destruction for him; none, verily, who does good, O My son, ever comes to grief.

Commentary: He who has not succeeded in attaining to perfection in Yoga in this birth will not be destroyed in this world or in the next world. Surely he will not take a birth lower than the present one. What will he attain, then? This is described by the Lord in verses 41, 42, 43 and 44.

Tata: son. A disciple is regarded as a son.

प्राप्य पुण्यकृतांलोकानुदषत्वा शाश्वतीः समाः ।

शुचीनां श्रीमतांगेहेयोगरष्टोऽदभजायते ॥४१॥

प्राप्य havingattained, पुण्यकृताम् of the righteous, लोकान् worlds, उदषत्वा having dwelt, शाश्वतीः everlasting, समाः years, शुचीनाम् of the pure, श्रीमताम् of the wealthy, गेहे in the house, योगभष्टः one fallen from Yoga, अदभजायते is born.

41. Havingattained to the worlds of the righteous and having dwelt there for everlasting years, he who fellfrom Yoga is reborn in a house of the pure and wealthy.

Commentary: Yogabhrashta: one who has fallen from Yoga, i.e., one who was not able to attain perfection in Yoga, or one who climbed a certain height on the ladder of Yoga but fell down on account of lack of dispassion or slackness in the practice (by becoming a victim to Maya or his turbulent senses).

The righteous: Those who tread the path of truth, who do virtuous actions such as charity, Yajna, rituals, worship of the Lord, and who act in accordance with the prescribed rules of the scriptures.

Everlasting years means only a considerably long period but not absolutely everlasting.

The pure: those who lead a pure, moral life; those who have a pure heart (free from jealousy, hatred, pride, greed, etc.). (Cf. IX. 20, 21)

अथि योदगनामि कुलेभिदत रीमताम् ।

एतक्तद्ध िलणभतरं लोकेजन्म यीदृशम् ॥४२॥

अथि or, योदगनाम् ofYogis, एि even, कुले in the family, भिदत is born, रीमताम् of the wise, एतत् this, दह verily, िलणभतरम् verydifficult, लोके in the world, जन्म birth, यत् which, ईदृशम् like this.

42. Or he is born in a family of even the wise Yogis; verily a birth like this is very difficult to obtain in this world.

Commentary: A birth in a family of wise Yogis is more difficult to obtain than the one mentioned in the preceding verse.

तत्र तं बुक्तद्धसंयोगं लभते पिपैणिदहकम्।

यतते च ततो भूयः संदसद्धौ कुरुनन्दन॥४३॥

तत्र there, तम् that, बुक्तद्धसंयोगम् union with knowledge, लभते obtains, पिपैणिदहकम् acquired in his former body, यतते strives, च and, ततः than that, भूयः more, संदसद्धौ for perfection, कुरुनन्दन O son of the Kurus.

43. There he comes in touch with the knowledge acquired in his former body and strives more than before for perfection, O Arjuna.

Commentary: When he takes a human body again in this world his previous exertions and practice in the path of Yoga are not wasted. They bear full fruit now, and hasten his moral and spiritual evolution.

Our thoughts and actions are left in our subconscious minds in the form of subtle Samskaras or impressions. Our experiences in the shape of Samskaras, habits and tendencies are also stored up in our subconscious mind. These Samskaras of the past birth are revived and re-energised in the next birth. The Samskaras of Yogic practices and meditation and the Yogic tendencies will compel the spiritual aspirant to strive with greater vigour than that with which he attempted in the former birth. He will endeavour more strenuously to get more spiritual experiences and to attain to higher planes of realisation than those acquired in his previous birth.

पिपूणभ्यासेन तेनै दियते ह्यिशोऽदप सः ।

दजज्ञासुरदप योगस्य शब्दब्रह्मादितितणते ॥४४॥

पिपूणभ्यासेन former practice, तेन by that, एि verily, दहयते is borne, दह indeed, अिशः helpless, अदप even, सेः he, दजज्ञासुः he who wishes to know Yoga, अदप even, योगस्य of Yoga, शब्दब्रह्मा word-Brahman, अदितितणते goes beyond.

44. By that very former practice he is borne on in spite of himself. Even he who merely wishes to know Yoga goes beyond the Brahmic word.

Commentary: The man who fell from Yoga is carried to the goal which he intended to reach in his previous birth, by the force of the Samskaras of the practice of Yoga though he may not be conscious of them and even if he may not be willing to adopt the course of Yogic discipline on account of the force of some evil Karma. If he had not done any great evil action which could overwhelm his Yogic tendencies he will certainly continue his Yogic practices in this birth very vigorously through the force of the Yogic Samskaras created by his Yogic practices in his previous birth. If the force of the evil action is stronger, the Yogic tendencies will be over-powered or suppressed for some time. As soon as the fruits of the evil actions are exhausted, the force of the Yogic Samskaras will begin to manifest itself. He will start his Yogic practices vigorously and attain the final beatitude of life.

Even an enquirer in whom a desire for information about Yoga is kindled goes beyond the Brahmic word, i.e., the Vedas. He rises superior to the performer of the Vedic rituals and ceremonies. He is beyond the entanglement of forms and ceremonies. He is not satisfied with mere ritualism. He thirsts for a satisfaction higher than that given by the sensual objects. He who simply wishes to know the nature of the principles of Yoga frees himself from the Sabda-Brahma, i.e., from the effects of the Vedic rituals and ceremonies. If this be the case of a simple enquirer, how much more exalted should be the condition of a real practitioner or knower of Yoga or of one who is established in Nirvikalpa Samadhi? He will be absolutely free from the effects of the Vedic rituals and ceremonies. He will enjoy the eternal bliss and the everlasting peace of the Eternal.

An aspirant who is desirous of obtaining Moksha alone is not affected by the sin of non-performance of action even if he renounces all the obligatory and optional or occasional duties. He goes beyond the “word of Brahman” (the scripture or the Vedas).

When such is the case of an aspirant who is without any spiritual inclinations or Samskaras of the previous birth, how much more exalted will be the state of that student who has done Yogic practices in his previous birth, who has fallen from Yoga

In his previous birth, and who has taken up Yoga in this birth renouncing all the worldly activities?

Impelled by the strong desire for liberation he practises rigorous Sadhana in this birth. He is constrained, as it were, by the force of the good Samskaras of his previous birth to take to Yogic practices in spite of himself.

In this verse the Lord lays stress on the fact that no effort in the practice of Yoga goes in vain. Even the smallest effort will have its effect sooner or later in this birth or another. Therefore there is no cause for disappointment even for the dullest type of spiritual aspirant.

प्रयत्नाद्यतमानसुतु योगी संशुद्धदक्षिणः ।

अनेकजन्मसंदसद्धस्ततो यादत परां गदतम् ॥४५॥

प्रयत्नात्, with assiduity, यतमानः striving, तु but, योगी the Yogi, संशुद्धदक्षिणः purified from sins, अनेकजन्मसंदसद्धः perfected through many births, ततः then, यादत reaches, पराम् the highest, गदतम् path.

45. But the Yogi who strives with assiduity, purified of sins and perfected gradually through many births, reaches the highest goal.

Commentary: He gains experiences little by little in the course of many births and eventually attains to perfection. Then he gets the knowledge of the Self and attains to the final beatitude of life.

तपक्तस्वभ्योऽदर्कोयोगीज्ञादनभ्योऽदप मतोऽदर्कः ।

कदमणभ्यश्चादर्कोयोगीतस्माद्योगी भिजुणन ॥४६॥

तपक्तस्वत्र्यthanascetics, अदर्कः superior, योगी the Yogi, श्रानिप्रां than the wise, अदप even, मतः thought, अदर्कः superior, कदमणभ्यश्चादर्कोयोगी the men of action, च and, अदर्कः superior, योगी the Yogi, स्मार therefore, योगी a Yogi, भिजुणन O Arjuna.

46. The Yogi is thought to be superior to the ascetics and of scriptural superior to men of knowledge (obtained through the study of scriptures); he is also superior to men of action; therefore be a Yogi, O Arjuna.

Commentary: Tapasvi: One who observes the austerities of speech, mind and body prescribed in chapter XVII. 14, 15 and 16.

Jnani: One who has a knowledge of the scriptures (an indirect knowledge or theoretical knowledge of the Self).

Karmi: He who performs the Vedic rituals.

To all these the Yogi is superior, for he has the direct knowledge of the Self through intuition or direct cognition through Nirvikalpa Samadhi. (Cf. V. 2; XII. 12; XIII. 24)

योदगनामदप सिषां मद्गतेनिरिना ।

श्रद्धिगान्भजते यो मां स मे युतिमो मतः ॥४७॥

योदगनाम् of Yogis, अदप even, सिषाम् of all, मद्गतेन merged in Me, निरिना with inner Self, श्रद्धिगान् endowed with faith, भजते worships, यः who, माम् Me, सः he, मे to Me, युतिमः most devout, मतः is deemed.

47. And among all the Yogis he who, full of faith and with his inner self merged in Me, worships Me is deemed by Me to be the most devout.

Commentary: Among all Yogis: He who worships Me, the Absolute, is superior to those who worship the lesser gods such as the Vasus, Rudra, Aditya, etc.

The inner self merged in Me: The mind absorbed in Me, (Cf. VI. 32),

(This chapter is known by the names Atmasamyama Yoga and Adhyatma Yoga also.)

ॐ तत्सत् इदं श्रीमद्भग्वद्गीतासूपदनषतुसु

र्हदिद्यायांयोगशास्त्रे श्रीकृष्णार्जुनसंवादे

ध्यानयोगो नाम षष्ठोऽध्यायः ॥

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the sixth discourse entitled:

The Yoga of Meditation.

अथ सप्तमोऽध्यायः
SEVENTH DISCOURSE

ज्ञानदिज्ञानयोगः

THE YOGA OF WISDOM AND REALISATION

श्री भगिनिच

मय्यासिमनाः पाथण योगं युञ्जन्मिश्रयः ।

असंशयं समग्रं मां यथा ज्ञास्यदस तच्छृणु ॥१॥

मदय_{onMe}, आसिमनाः withmindintent, पाथण_{Partha}, योगम् Yoga, युञ्जन् practising, मिश्रयः taking
refugeinMe, असंशयम् withoutdoubt, समग्रम् wholly, माम् Me, यथा how, ज्ञास्यदस shalt know, तत् that,
शृणु hear.

The Blessed Lord said:

1. O Arjuna, hear how you shall without doubt know Me fully, with the mind intent on Me, practising Yoga and taking refuge in Me.

Commentary: He who wishes to attain some result or

Reward performs the ritual known as Agnihotra or does charity, sinks wells, builds hospitals, resting places, etc., with Sakama Bhavana (with an inner profit motive) and attains them. But the Yogi on the contrary practises Yoga with a steadfast mind and takes refuge in the Lord alone, with the mind wholly fixed on Him, on His lofty attributes such as omnipotence, omniscience, omnipresence, infinite love, beauty, grace, strength, mercy, inexhaustible wealth, ineffable splendour, pristine glory and purity.

The servant of a king, though he constantly serves the king has not got his mind fixed on him. The mind is ever fixed on his wife and children. Unlike the servant, fix your mind on Me, (the all-pervading One), and take refuge in Me alone. Practise control of the mind in accordance with the instructions given in chapter VI. Then you will know Me and My infinite attributes in full.

If you sing the glory and the attributes of the Lord, you will develop love for Him and then your mind will be fixed on Him. Intense love for the Lord is real devotion. You must get full knowledge of the Self without any doubt.

He who has taken refuge in the Lord, and he who is trying to fix or has fixed his mind on the Lord cannot bear the separation from the Lord even for a second.

ज्ञानं तेऽहं सद्विज्ञानदमिं िक्ष्याम्यशेषतः ।

यज्ज्ञात्वा नेह भूयोऽन्यज्ज्ञातव्यमिदशष्यते ॥२॥

ज्ञानम् ते Indirect knowledge of Sastras, to thee, अहम् I, सदिज्ञानम् combined with realisation (direct knowledge of the Atman through experience), इमि this, क्षियादम will declare, अशेषतः in full, यत् which, ज्ञात्वा तदहं known, not, here, more, अन्यत् anything else, ज्ञातव्यम् what ought to be known, अिदशष्यते remains.

2. I shall declare to thee in full this knowledge combined with realisation, after knowing which nothing more here remains to be known.

Commentary: Inanam is Paroksha Jnanam or indirect knowledge of Brahman obtained through the study of the Upanishads. Vijnanam is Vishesha Jnanam, i.e., Aparoksha Jnanam obtained through direct Self-realisation (intuitional wisdom).

In this verse the Lord praises knowledge in order to make Arjuna follow His instruction closely with rapt attention, faith and interest. The Lord says: "I shall teach thee in full. You will attain to omniscience or perfect knowledge of the Self, after knowing which nothing more remains to be known here." If anyone attains the knowledge of the Self, he will know everything. That is the reason why Saunaka, the great householder, approached Angirasa respectfully and asked: "What is that, O Lord, which being known all this becomes known?" (Cf. XIII. 11)

मनुष्यां सहस्रेषु कदश्च्यतदत दसद्भ्ये ।

यततामदप दसद्भानां कदश्चन्मां िदत्त तत्त्वतः ॥३॥

मनुष्याम् of men, सहस्रेषु among thousands, कदश्चत् some one, यतदत strives, दसद्भ्ये for perfection, यतताम् of the striving ones, अदप even, दसद्भानाम् of the successful ones, कदश्चत् some one, माम् Me, दित्ते knows, तत्त्वतः in essence.

3. Among thousands of men, one perchance strives for perfection: even among those successful strivers, only one perchance knows Me in essence.

Commentary: Mark how difficult it is to attain to the knowledge of the Self or to know Brahman in essence. Siddhanam: literally means those who have attained to perfection (the perfected ones) but here it means only those who strive to attain perfection.

Those who purchase diamonds, rubies or pearls are few. Those who study the postgraduate course are few. Even so those who attempt for Self-realisation and who actually know the Truth in essence are few only. The liberated ones (Jivanmuktas) are rare. Real Sadhakas are also rare. The knowledge of the Self bestows incalculable fruits on man, viz., immortality, eternal bliss, perennial joy and everlasting peace. It is very difficult to attain to this knowledge of the Self. But a good and earnest spiritual aspirant (Sadhaka) who is endowed with a strong determination and iron resolve, and who is equipped with the four means to salvation (see page 58) can easily obtain the knowledge of the Self.

भूदमरापोऽनलो ियुः खं मनो बुक्तद्भरि च ।

अहङ्कार इतीयं मे दभन्ना प्रकृदतरष्ट्वा ॥४॥

भूदम्: earth, आपः water, अनलः fire, ग्निः air, खम् ether, मनः mind, बुक्तद्धः intellect, ए even, च and, अहङ्कारः egoism, इदत् thus, इयम् this, मे My, दभन्ना divided, प्रकृदतः Nature, अष्ट्वा eightfold.

4. Earth, water, fire, air, ether, mind, intellect and egoism-thus is My Nature divided eightfold.

Commentary: This eightfold Nature constitutes the 'inferior Nature' or Apara Prakriti. The five gross elements are formed out of the Tanmatras or root-elements through the process of Panchikarana or fivefold mixing. Tanmatras are the subtle root-elements. In this verse, earth, water, etc., represent the subtle or rudimentary elements out of which the five gross elements are formed.

Mind stands here for its cause Ahamkara: intellect for its cause the Mahat: Ahamkara for the Avyaktam or the unmanifested (Mula-Prakriti) united with Avidya which is conjoined with all kinds of Vasanas or latent tendencies. As Ahamkara (I-ness) is the cause for all the actions of every individual and as Ahamkara is the most vital principle in man on which all the other Tattvas or principles depend, the Avyaktam combined with the Ahamkara is itself called here Ahamkara, just as food which is mixed with poison is itself called poison.

अपरेयदमतस्त्वन्यां प्रकृदतं दिक्तद्ध मे पराम् ।

जीभूतां महाबाहो ययि र्णयणते जगत् ॥५॥

अपरा lower, इयम् this, इतः from this, तु but, अन्याम् different, प्रकृदतम् nature, दिक्तद्ध know, मे My, पराम् higher, जीभूताम् the very life-element, महाबाहो Omighty-armed, यया by which, इम् this, र्णयणते is upheld, जगत् world.

5. This is the inferior Prakriti, O mighty-armed (Arjuna); know thou as different from it My higher Prakriti (Nature), the very life-element, by which this world is upheld.

Commentary: The eightfold Nature described in the previous verse is the inferior Nature. It constitutes the Kshetra or the field or matter. It is impure. It generates evil and causes bondage. But the superior Nature is pure. It is My very Self, Kshetrajna (knower of the field or Spirit) by which life is sustained, and that which enters within the whole world and upholds it. It is the very life-element or the principle of Self-consciousness, by which this universe is sustained,

एतद्योनीदन भूतादन सिणर्तुयुपराय ।

अहं कृत्स्नस्य जगतः प्रभिः प्रलयस्तथा ॥६॥

एतद्योनीदन those of which these two (Prakritis) are the womb,

भूतादन beings, सिणदर all, इदत् thus, उपराय know, अहम् I, कृत्स्नस्य of the whole, जगतः of the world, प्रभिः source, प्रलयः dissolution, तथा also.

6. Know that these two (Natures) are the womb of all beings. So I am the source and dissolution of the whole universe.

Commentary: These two Natures, the inferior and the superior, are the womb of all beings. As I am the source of these two Prakritis or Natures also, I am the cause of this universe. The whole universe originates from Me and dissolves in Me.

In the Brahma Sutras (chapter 1, section 1, aphorism 2) it is said, “Janmadyasya yatah” meaning that Brahman is that omniscient and omnipotent cause from which proceed the origin, subsistence and dissolution of this world.

Just as the mind is the material cause and also the seer (Drashta) for the objects seen in a dream, so also Isvara is the material cause of this world (Upadana-Karana) and also the seer (Drashta). He is also the efficient or the instrumental cause (Nimitta-Karana). (Cf. XIV. 3)

मत्तः परतरं नान्यत्तत्कदञ्चित्कर्तुं नञ्जय ।

मदय सिणमृगं प्रोतं सूत्रे मदर्गं इति ॥७॥

मत्तः than Me, परतरम् higher, न not, अन्यत् other, कदञ्चित् anyone, अत्तस्त is, नञ्जय O Dhananjaya, मदय in Me, सिणमृगं, इति this, प्रोतम् isstrung, सूत्रे on a string, मदर्गः clusters of gems, इति like.

7. There is nothing whatsoever higher than Me, O Arjuna. All this is strung on Me, as clusters of gemson a string.

Commentary: There is no other cause of the universe but Me. I alone am the cause of the universe. This illustration of gems and thread illustrates only the idea that all beings and the whole world are threaded on the Lord. The thread is not the cause of the gems. As Brahman is all in all there is nothing whatever higher than I.

रसोऽहमपुसु किौयप्रभाक्तस्म शदशसूयणयोः ।

प्ररिः सिणिषु शब्दः खे पौरुषं नृषु ॥८॥

रसः sapidity, अहम् I, अपुसु in water, किौय O Kaunteya (son of Kunti), प्रभा light, अत्तस्म am (I), शदशसूयणयोः in the moon and the sun, प्ररिः the syllable Om, सिणिषु in all the Vedas, शब्दः sound, खे in ether, पौरुषम् virility, नृषु in men.

8. I am the sapidity in water, O Arjuna; I am the light in the moon and the sun; I am the syllable Om in all the Vedas, sound in ether and virility in men.

Commentary: In Me all beings and the whole world are woven as a cloth in the warp. In Me as sapidity the water is woven; in Me as light, the sun and the moon are woven; in Me as the sacred syllable Om all the Vedas are woven; in Me as virility all men are woven.

The manifestations of the Lord are described in the verses 8, 9, 10 and 11. (Cf. XV. 12)

पुण्यो गन्धः पृथग्व्यां च तेजश्चाक्तस्म दिभिसौ।

जीनं सिणभूतेषु तपश्चाक्तस्म तपक्तस्वषु ॥९॥

पुण्यः sweet, गन्धः fragrance, पृथग्व्याम् in earth, च and, तेजः brilliance, च and, अक्तस्म am (I), दिभिसौ in fire, जीनम् life, सिणभूतेषु in all beings, तपः austerity, च and, अक्तस्म am (I), तपक्तस्वषु in ascetics.

9. I am the sweet fragrance in the earth and the brilliance in the fire, the life in all beings, and I am the austerity in ascetics.

Commentary: In Me as odour is the earth woven; in Me as brilliance is the fire woven; in Me as life all beings are woven; in Me as austerity all ascetics are woven. I am the support (Adhishthanam or Asraya) for everything.

I am the power or Sakti which helps the ascetics to control the mind and the senses.

Krishna says, “I am the agreeable odour.” If Arjuna had asked Him, “Then who is the disagreeable odour?”, He would

Have replied, “It is also I.”

[गीता. 6]

बीजं मां सिणभूतानां दिक्तद्ध पाथण सनातनम् ।

बुक्तद्धबुणक्तद्धमतामक्तस्म तेजसे तेजक्तस्वनामहम् ॥१०॥

बीजम् seed, माम् Me, सिणभूतानाम् of all beings, दिक्तद्ध know, पाथण o Partha, सनातनम् eternal, बुक्तद्धः intelligence, बुक्तद्धमताम् of the intelligent, अक्तस्म am (I), तेजः splendour, तेजक्तस्वनाम् of the splendid, अहम् I.

10. Know Me, O Arjuna, as the eternal seed of all beings; am the intelligence of the intelligent; the splendour of the splendid objects am I.

Commentary: Seed means ‘cause’.

Tejas also means ‘heroism’ or ‘bravery’.

Had Arjuna asked, “Who is the seed for Thee?”, the Lord would have replied, “There is no seed for Me. There is no cause for Me. I am the source of everything. I am the causeless Cause. I am the primeval Being.”

बलं बलितां चाहं कामरागदिदजणतम् ।

मर्णदिरुद्धो भूतेषु कामोऽक्तस्म भरतषणभ ॥११॥

बलम् strength, बलिताम् of the strong, च and अहम् I, कामराग- विद्वज्जनतम् devoid of desire and attachment, मर्णदिरुद्धः unopposed to Dharma, भूतेषु in beings, कामः desire, अक्तस्म am (I), भरतषणभ O Lord of the Bharatas.

11. Of the strong, I am the strength devoid of desire and attachment, and in (all) beings, I am the desire unopposed to Dharma, O Arjuna.

Commentary: Kama: Desire for those objects that come in contact with the senses.

Raga: attachment for those objects that come in contact with the senses.

I am that strength which is necessary for the bare sustenance of the body. I am not the strength which generates worldly and attachment for sensual objects which worldly-minded persons. I am the desire which is in accordance with the teachings of the scriptures or the code prescribing the duties of life. I am the desire for moderate eating and drinking etc., which are necessary for the sustenance of the body and which help one in the practice of Yoga.

ये चै साक्तत्त्वका भिा राजसास्तामसाश्चये।

मत्त एदित ताक्तन्वक्तद्ध न त्वहंतेषुतेमदय॥१२॥

ये whatever, च and, एि even, साक्तत्त्वका: pure, भिा: natures, राजसा: active, तामसा: inert, च and, ये whatever, मत्त: from Me, एि even, इदत् thus, तान् them, दिक्तद्ध know, न not, तु indeed, अहम् I, तेषु in them, ते they, मदय in Me.

12. Whatever beings (and objects) that are pure, active and inert, know that they proceed from Me. They are in Me, yet I am not in them.

Commentary: This is a world of the three Gunas, viz., Sattva (purity), Rajas (passion) and Tamas (inertia). All sentient and insentient objects are the aggregate of these three qualities of Nature. One quality predominates in them and the predominant quality imparts to the object its distinctive character or definite properties.

In the gods, sages, milk and green gram, Sattva is predominant. In Gandharvas (a class of celestials), kings, warriors and chilies, Rajas is predominant. In demons, Sudras, garlic, onion and meat, Tamas is predominant.

Though these beings and objects proceed from Me, I am not in them; they are in Me. I am independent. I am the support for them; they depend on Me just as the superimposed snake depends on the rope. The snake is in the rope, but the rope is never in the snake. The waves belong to the ocean but the ocean does not belong to the waves. (Cf. IX. 4 and 6)

दत्तदभगुणर्मयैभाणिरेदभः सिणदमिं जगत् ।

मोदहतं नादभजानादत्त मामेभ्यः परमव्ययम् ॥१३॥

दत्रदभः by three, गुर्मयैः composed of Gunas, भौः by natures, एदभः by these, सिणम् all, इम् this, जगत् world, मोदहतम् deluded, not, अदभजानादत् knows, माम् Me, एभ्यः from them, परम् higher, अव्ययम् immutable.

13. Deluded by these Natures (states or things) composed of the three qualities of Nature all this world does not know Me as distinct from them and immutable.

Commentary: Persons of this world are deluded by the three qualities of Nature or Maya. Affection, attachment and infatuated love are all modifications of these qualities. On account of delusion created by these three qualities they are not able to break the worldly ties and to turn the mind towards the Supreme Soul, the Lord of the three qualities.

Avyayam: Immutable or unchangeable or inexhaustible or imperishable. The Self is of one homogeneous essence. It has not got the six changes or modifications (Shad Bhava Vikaras) which the body has, viz., existence, birth, growth, modification decay and death. (Cf. VII. 25)

॥ ह्येषागुर्मयीमममायिरत्यया ।

मामियेप्रपद्यिमायामेतांतरक्ति ते ॥१४॥

॥ divine, दहverily, एषा this, गुर्मयी made of Gunas, मम My. माया illusion, रित्यया difficult to cross over, माम् toMe, एि even,who, प्रपद्यि take refuge, मायाम् illusion, एताम् this, तरक्ति cross over, they.

14. Verily, this divine illusion of Mine, made up of the (three) qualities (of Nature) is difficult to crossover; those who take refuge in Me alone, cross over this illusion.

Commentary: Maya is the Upadhi or the causal body (Karana Sarira) of Isvara. It is the material cause of this universe. It is inherent in the Lord. It is constituted of the three qualities viz, Sattva, Rajas and Tamas. Those who completely devote themselves to the Lord alone after renouncing all formal religion (Dharma) cross over this illusion which deludes all beings. They attain liberation or Moksha.

Isvara is the Lord of Maya (illusion). He has perfect control over it. Avidya is the Upadhi (limiting adjunct) of the h (individual soul). The Jiva is a slave of this ignorance. It is the veil that has screened the Jiva from Satchidananda Brahman or the Existence-Knowledge-Bliss Absolute. When veil is removed by the dawn of knowledge of the Self, the list loses his character as a Jiva or an individual soul and becomes identical with Brahman. (Cf. XV.3 and 4)

न मां िषूकृदतनो मूढाः प्रपद्यि नरार्माः ।

माययापहतज्ञाना आसुरं भिमादश्रताः ॥१५॥

न not, माम् to Me, िषूकृदतनः evil-doers, मूढाः the deluded, प्रपद्यि seek, नरार्माः the lowest of men, मायया by Maya, अपहतज्ञानाः deprived of knowledge, आसुरम् belonging to demons, भिम् nature, आदश्रताः having taken to.

15. The evil-doers and the deluded who are the lowest of men do not seek Me; they whose knowledge is destroyed by illusion follow the ways of demons.

Commentary: These three kinds of people have no discrimination between right and wrong, the Real and the unreal. They commit murder, robbery, theft and other kinds of atrocious actions. They speak untruth and injure others in a variety of ways. Those who follow the ways of the demons take the body as the Self like Virochana and worship it with flowers, scents, unguents, nice clothes and palatable foods of various sorts. They are deluded souls. They try to nourish their body and do various sorts of evil actions to attain this end. Therefore they do not worship Me. Ignorance is the root cause of all these evils. (Cf. XVL 16 and 20)

चतुर्दिग्भजं मां जनाः सुकृदतनोऽजुणम् ।

आतो दजज्ञासुरथाणथी ज्ञानी च भरतषणभ ॥१६॥

चतुर्दिग्भजं four kinds, भजं worship, माम् Me, जनाः people, सुकृदतनः virtuous, अजुणम् O Arjuna, आतणः the distressed, दजज्ञासुः the seeker of knowledge, अथाणथी the seeker of wealth, ज्ञानी the wise, च and, भरतषणभ O lord of the Bharatas.

16. Four kinds of virtuous men worship Me, O Arjuna, and they are the distressed, the seeker of knowledge, the seeker of wealth and the wise, O lord of the Bharatas.

Commentary: The distressed is he who is suffering from a chronic and incurable disease, he whose life is in jeopardy on account of earthquake, volcanic eruption, thunder, attack by a lacoit or enemy or tiger, etc. When Draupadi and Gajendra were in great distress they worshipped the Lord. These are the instances of Aarta Bhakti.

Jijnasu is the enquirer. He is dissatisfied with this world There is a void in his life. He always feels that sensual pleasure is not the highest form of happiness and there is yet pure etemal bliss unmixed with grief and pain, which is to be found within Janaka and Uddhava were devotees of this type.

Seeker of wealth is he who craves for money, wife, children, position, name and fame. Sugriva, Vibhishana, Upamanyu and Dhruva were all devotees of this type.

The wise are the men of knowledge who have attained to Self-illumination. Sukadeva was a Jnani-Bhakta.

Kamsa, Sishupala and Ravana thought of the Lord constantly on account of fear and hatred (Vaira-Bhakti). Hence they are also regarded as devotees.

Be devoted to God, whatever be your motive. Devotion will purify the motive in due course.

तेषां ज्ञानी दनत्ययि एकभक्तिर्दिग्दशष्यते । दप्रयो दहज्ञादननोऽत्यथणमहंस च मम दप्रयः ॥१७॥

तेषाम् of them, ज्ञानी the wise, दनत्ययिः eversteadfast, एकभक्तिः whose devotion is to the One, दिग्दशष्यते excels, दप्रयः dear, दह verily ज्ञादननः of the wise, अत्यथणम् exceedingly, अहम् सः he, च and, मम of Me, दप्रयः dear.

17. Of them the wise, ever steadfast and devoted to the One, excels (is the best); for I am exceedingly dear to the wise and he is dear to Me.

Commentary: Ekabhaktih means unswerving, single minded devotion to the Supreme Being.

Commentary: Ekabhaktih means unswerving, single- minded devotion to the Supreme Being.

The Jnani-Bhakta is beyond all cults or creeds or formal religion or rules of society. As the wise man is constantly harmonised and as he is devoted to the One, he is regarded as superior to all the other devotees. As I am his very Self or Antaratma, I am extremely dear to him. Everybody loves his own Self most. The Self is very dear to everybody. The wise man is My very Self and he is dear to Me also. (Cf. II. 49; IX. 29; XII. 14, 17 and 19)

जिरा: सिण एतै ज्ञानीत्विमैमतम् ।

आक्तस्थतः स दह श्रियामामिनुत्तमां गदतम् ॥१८॥

जिरा: noble, सि all, एि surely, एते these, ज्ञानी the wise, तु but, ओि Self, एि very, मे My, मतम् opinion, आक्तस्थतः is established, सः he, दह verily, श्रिया steadfast-minded, माम् Me, एि verily, अनुत्तमाम् the supreme, गदतम् goal.

18. Noble indeed are all these; but I deem the wise man as My very Self; for, steadfast in mind he is established in Me alone as the supreme goal.

Commentary: Are not the other three kinds of devotees dear to the Lord? They are. They are all noble souls. But the wise man is exceedingly dear because he has a steady mind; he has fixed his mind on Brahman. He does not want any worldly object, but only the Supreme Being. He seeks Brahman alone as the supreme goal. He practises Ahamgraha Upasana (meditation on the Self as the all). He tries to realise that he is identical with the Supreme Self. Therefore I regard a wise man as My very Self. (Cf. II. 49)

बहूनां जन्मनामिज्ञानान्मां प्रपद्यते ।

वासुदेवः सिणदमदतसमहिा सुलणभः ॥१९॥

बहूनाम् of many, जन्मनाम् of births, ओि in the end, ज्ञानान् the wise, माम् to Me, प्रपद्यते approaches, वासुदेवः Vaasudeva, सिणम् all, इदत् thus, सः he, महिा the great soul, सुलणभः (is) very hard to find.

19. At the end of many births the wise man comes to Me, realising that all this is Vaasudeva (the innermost Self); such a great soul (Mahatma) is very hard to find.

Commentary: Vaasudeva is a name of Lord Krishna as He is the son of Vasudeva. He is the all-pervading Brahman.

The aspirant gradually evolves through Yogic practices, selfless service, devotion and constant meditation in many births and ultimately attains the inner Self. He realises that all is Vaasudeva. It is

very difficult to find such a great soul, who has attained to perfection. No one is equal to him. That is the reason why the Lord has said, "One in a thousand perchance strives for perfection; even among those successful strivers, only one perchance knows Me in essence." (Cf. VII. 3.)

कामैस्तेतैस्तेहणतज्ञानाः प्रपद्यिर्ऽन्यिताः।

तं तं दनयममास्थाय प्रकृत्यादनयताःस्वया॥२०॥

कामैः by desires, तैःतैः by thisorthat, हतज्ञानाः those whose wisdom has been rent away, प्रपद्यि approach, अर्न्यिताः other gods, तम्तम् this or that, दनयमम् rite, आस्थाय having followed, प्रकृत्या by nature, दनयताः led, स्वया by one'sown.

20. Those whosewisdomhasbeen rent away by this or that desire, go to other gods, following this or that rite, ledby theirownnature.

Commentary: Thosewho desirewealth, children, the (small) Siddhis, etc., are deprived of discrimination. They devote themselves to other minor gods such as Indra, Mitra, Varuna, etc., impelled or driven by their ownnature or Samskaras acquired in their previous births. They perform some kinds of rites to propitiate these lower deities. (Cf. IX. 23)

यो यो यां यां तनुं भिः श्रद्धयादचणतुदमच्छदत ।

तस्य तस्याचलां श्रद्धां तामि दिदाम्यहम् ॥२१॥

यः who, यः who, याम् which, याम् which, तनुम् form, भिः devotee, श्रद्धया with faith, अदचणतुम् to worship, इच्छदत desires, तस्य तस्य of him, अचलाम् unflinching, श्रद्धाम् faith, ताम् that, एि surely, दिदाम् make, अहम् I.

21. Whatsoever form any devotee desires to worship with faith-that (same) faith of his I make firm and unflinching.

Commentary: Tanu or body is used here in the sense of a Devata (god).

The Lord, theindweller of all beings, makes thefaith of thatdevotee who worships the lesser divinities, whichisbornofthe Samskaras ofhis previousbirth, steadyand unswerving. (C)IV. 11; IX. 22 and 23)

स तयाश्रद्धयायुस्तस्या रार्नमीहते।लभते च ततःकामान्मयिदिदहतान् दह तान् ॥२२॥

सः he, तया withthat, श्रद्धया with faith, युः endowed, तस्याः of it, रार्नम् worship, ईहते engages in, लभते obtains, च and, ततः from that, कामान् desires, मया by Me, एि surely, दिदहतान् ordained, दह Verily, तान् those.

22. Endowed with that faith, he engages in the worship of that (form) and from it he obtains his desire, these being verily ordained by Me (alone).

Commentary: The last two words Hi and Tan are taken as one word, Hitan meaning 'benefits'. This is another interpretation. The devotee who worships the lesser gods attains the objects of his desire (minor psychic powers, etc.). Those objects are ordained by the Lord only as He alone knows exactly the relation between the actions and their results or rewards and as He is the Inner Ruler of all beings. Unwise or indiscriminating people only take recourse to the means of getting these finite rewards which can hardly give entire satisfaction. Pitiably indeed is their lot! They have no power of enquiry (Vichara-Sakti) or right understanding. They get hold of pieces of glass instead of attaining the jewel of the Self, of incalculable value.

अतितु फलं तेषांतद्वित्यल्पमेसाम् ।

निन्दियजो याक्तिमद्भि याक्ति मामदप ॥२३॥

अतितु finite, तु verily, फलम् the fruit, तेषाम् of them, तत् that, भिदत is, अल्पमेसाम् those of small intelligence, निन्दि to the gods, यिजः the worshippers of the gods, याक्ति go to, मद्भि: My devotees, याक्ति go to, माम् Me, अदप also.

23. Verily thereward (fruit) that accrues to those men of small intelligence is finite. The worshippers of the gods go to them, but My devotees come to Me.

Commentary: The exertion in the two kinds is the same and yet people do not attempt to worship the Supreme Being in

Order to attain the maximum benefits or the infinite reward-(liberation or Moksha). The reward obtained by men of small understanding and petty intellect who worship the minor deities is small, perishable and temporary.

Yajnas (Vedic rituals), Homas (rituals in which oblations are offered into the sacred fire) and Tapas (penance) of various sorts can bestow only temporary rewards on the performer. Liberation from the wheel of transmigration alone will give everlasting bliss and eternal peace.

Those who worship Indra and others are Sattvic devotees; those who worship Yakshas and Rakshasas (demoniacal beings) are Rajasic devotees; and those who worship the Bhutas and Pretas (discarnate spirits) are Tamasic devotees.

The knowledge of those who worship the small deities is partial and incomplete. It cannot lead to liberation. (Cf. IX. 25)

अव्यं व्यक्तिमापन्नं मन्यै मामबुद्धयः ।

परं भिमजानि ममाव्ययमनुत्तमम् ॥२४॥

अव्यमव्यक्तम् the unmanifested, the foolish, परम् the highest, most excellent.

to manifestation, आपन्नम् come to, मन्यै think, माम् me, अबुद्धयः nature, अजानि: not knowing, मम My, अव्ययम् immutable, अनुत्तमम्

24. The foolish think of Me, the Unmanifest, as having manifestation, knowing not My higher, immutable and most excellent nature.

Commentary: The ignorant take Lord Krishna as a common mortal. They think that He has taken a body like ordinary human beings from the unmanifested state on account of the force of Karma of the previous birth. They have no knowledge of His higher, imperishable and self-luminous nature as the Highest Self. They think that He has just now come into manifestation, though He is self-existent, eternal, beginningless, endless, birthless, deathless, changeless, infinite and unmanifest.

नाहं प्रकाशःसिणस्ययोगमायासमितः।

मूढोऽयं नादभजानादत लोको मामजमव्ययम् ॥२५॥

न not, अहम् I, प्रकाशः manifest, सिणस्य of all, योगमायासमितः Db veiled by Yoga-Maya, मूढः deluded, अयम् this, तौ, अदभजानादत knows, लोकः world, माम् Me, अजम् unborn, अव्ययम् imperishable.

25. I am not manifest to all (as I am) veiled by the Yoga-Maya. This deluded world does not know Me, the unborn and imperishable.

Commentary: I am not manifest to all the people, but I am certainly manifest to the chosen few who are My devotees, who have taken solace in Me alone. I am not visible to those who are deluded by the three Gunas and the pairs of opposites, and who are screened off by this universe which is a manifestation of the qualities of Nature, My Yoga-Maya or My creative illusion. This veils the understanding of the worldly-minded people. So they are not able to behold the Lord Who keeps Maya under His perfect control.

Yoga-Maya is the union of the three qualities of Nature. The illusion or veil spread thereby is called Yoga-Maya. The worldly people are deluded by the illusion born of the union of the three qualities. Therefore, they are not able to know the Lord Who is unborn and immutable. This Yoga-Maya is under the perfect control of the Lord. Isvara is the wielder of Maya. Therefore it cannot obscure His own knowledge, just as the illusion created by the juggler cannot obstruct his own knowledge or deceive him. The illusion which binds the worldly people cannot in the least affect the Lord Who has kept Maya under His perfect subjugation. (Cf. VII. 13; IX. 5; X. 7; XI. 8)

मिहि समतीतादन ितणमानादनचाजुणन ।

भदिष्यादर्च भूतादन मां तु िनकश्चन ॥२६॥

मि know, अहम् I, समतीतादन the past, तितणमानादन the present, च and, अजुणन O Arjuna, भदिष्यादर्च the future, च and, भूतादन beings, माम् Me, त्वerily, मि knows, न not, कश्चन any one.

26. I know, O Arjuna, the beings of the past, the present and the future, but no one knows Me.

Commentary: Persons who are deluded by the three qualities of Nature do not know the Lord. As they lack in the knowledge of His real nature, they do not adore Him. But the Lord knows through His

omniscience the beings of the past, the present and the future. He who worships the Lord with single-minded devotion knows Him in essence. He has knowledge of His real nature.

इच्छादेवेषसमुत्थेन द्वन्द्वमोहेन भारत ।

सिणभूतादन संमोहसगे याक्ति परिप ॥२७॥

इच्छादेवेषसमुत्थेनrisen from desireandaversion, द्वन्द्वमोहेन by the delusion of the pairs of opposites, भारत O Bharata, सिणभूतादनall beings, संमोहम् to delusion, सगे at birth, याक्ति are subject, परिप arantapa (scorcher of thefoes).

27. By thedelusion of the pairs of opposites arising from desire and aversion, O Bharata, all beings are subject to delusion at birth, O Parantapa.

Commentary: Where there is pleasure there is Raga or attachment; where there is pain there is Dvesha or aversion. There is the instinct in man to preserve his body. Man wishes to attain those objects which help the preservation of the body. He wishes to get rid of those objects which give pain to the body and the mind. On account of delusion caused by the pairs of opposites, desire and aversion spring up and man cannot get the knowledge of the things as they are, even of this external universe of sense-experience; and it needs no saying that in a man whose intellect is overwhelmed by desire and aversion there cannot arise the transcendental knowledge of the innermost Self.

Raga (attraction) and Dvesha (repulsion), pleasure and pain, heat and cold, happiness and misery, joy and sorrow, success and failure, censure and praise, honour and dishonour are the Dvandvas or the pairs of opposites. Desire and aversion (or attraction and repulsion) induce delusion in all beings and serve as obstacles to the dawn of the knowledge of the Self.

He whose intellect is obscured by the delusion caused by the pairs of opposites is not able to realise “I am the Self.” Therefore he does not adore Me as the Self.

He who is a victim of Raga-Dvesha loses the power of discrimination. He wishes that pleasant objects should last for ever and that disagreeable or unpleasant objects should disappear immediately. How could this be? Objects that are conditioned in time, space and causation will perish. That which is agreeable and pleasant now will become disagreeable and unpleasant after some time. The mind is ever fluctuating. It demands variety and gets disgusted with monotony.

येषां त्विगतं पापं जनानांपुण्यकमणराम् ।

ते द्वन्द्वमोहदनमुणि भजिमां दृढव्रताः ॥२८॥

येषाम् of whom, तु but, अिगतम् isattheend, पापम् sin, जनानाम् of men, पुण्यकमणराम् of men of virtuous deeds, ते they, द्वन्द्वमोहदनमुणि freedfromthe delusion of the pairs of opposites, भजि worship, माम् Me, दृढव्रताः men steadfastinvows.

28. But those menof virtuous deeds whose sins have come to an end, and who are freed from the delusion of thepairs of opposites, worship Me, steadfast in their vows.

Commentary: By the performance of good deeds the heart is slowly purified; Sattva increases; Rajas and Tamas are gradually thinned out. The mind becomes serene and calm. The little self-arrogating personality slowly dies. You grow in spirituality. The divine flame becomes brighter and brighter. You become impersonal.

Sin: To forget one's identity with the Supreme Soul is the greatest sin. To see difference is sin. To take the body as the Self, to believe that this world is real is sin. Selfishness is sin. Egoism is sin. Ignorance is sin.

Steadfast in vows: The man steadfast in vows entertains a firm resolve: "I must realise the Self now; I will not budge an inch from my seat till I attain Self-realisation." He has the firm conviction that "Brahman is the only Reality. This world is unreal. It is like a mirage. I can attain immortality and eternal bliss if I realise the Self only. There is not an iota of happiness in the sensual objects." Therefore the Lord says, "Those persons of pure deeds worship Me steadfast in vows."

जरामरमोक्षाय मामादश्रत्य यतक्ति ये ।

ते ब्रह्म तदद्भिः कृत्स्नमध्यांकमणचाक्तखलम्॥२९॥

जरामरमोक्षाय for liberation from old age and death, माम् Me, आदश्रत्य having taken refuge in, यतक्ति strive, ये who, ते they, ब्रह्म Brahman, तत् that, ऋद्भिः know, कृत्स्नम् the whole, अध्याम knowledge of the Self, कम् action, च and, अक्तखलम् whole.

29. Those who strive for liberation from old age and death, taking refuge in Me, realise in full that Brahman, the whole knowledge of the Self and all action.

Commentary: They attain to the full knowledge of the Self or perfect knowledge of Brahman. They attain to the Bhuma or the Highest or the Unconditioned. All their doubts are totally destroyed. They fully realise now, "All is Vaasudeva. All indeed is Brahman. There is no such thing as diversity."

They are not reborn here and have thus conquered old age and death. They are liberated here and now.

सादभूतादरिं मां सादर्यज्जंचयेद्भिः ।

प्रयार्कालेऽप च मां ते दियुनिचेतसः ॥३०॥

सादभूतादरिम् with the Adhibhuta and the Adhidaiva together, माम् Me, सादर्यज्जम् with the Adhiyajna, च and, ये who, ऋद्भिः know, प्रयार्काले at the time of death, अप even, च and, माम् Me, ते they, ऋद्भिः know, युचेतसः steadfast in mind.

30. Those who know Me with the Adhibhuta (pertaining to the elements), Adhidaiva (pertaining to the gods) and the Adhiyajna (pertaining to the sacrifice) know Me even at the time of death, steadfast in mind.

Commentary: They who are steadfast in mind, who have taken refuge in Me, who know Me as the knowledge of elements celestial or mental plane, as the knowledge of the body in the physical

plane, as the knowledge of the gods in the thaim of sacrifice, are not affected wedge of the said not lose their memory. They continue to keep up the consciousness of Mo even at the time of their departure from this world. Those who worship Me along with these three know Me even at the time of death. (Cf. VIII. 25)
(This chapter is known by the names Vijnana Yoga and Jnana Yoga also.)

ॐ तत्सत् इदं श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
ज्ञानविज्ञानयोगो नाम सप्तमोऽध्यायः॥

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the seventh discourse entitled:

The Yoga of Wisdom and Realisation.

अथ अष्टमोऽध्यायः
EIGHTH DISCOURSE

अक्षरब्रह्मयोगः

THE YOGA OF THE IMPERISHABLE BRAHMAN

अरुन उवाच

दंकं तद्ब्रह्म दकमध्यां दंकं कमण पुरुषोत्तम ।

अदभूतं च दंकं प्रोमदार्ि दकमुच्यते ॥१॥

दकम् what, तत् that, ब्रह्म Brahman, दकम् what, अध्याम् Adhyatma, दकम् what, कमण action, पुरुषोत्तम O best among men, अदभूतम् Adhibhuta, च and, दकम् what, प्रोम् declared, अदार्िम् Adhidaiva, दकम् what, उच्यते is called.

Arjuna said:

1. What is that Brahman? What is Adhyatma? What is action, O best among men? What is declared to be Adhibhuta? And, what is Adhidaiva said to be?

Commentary: In the last two verses of the seventh chapter Lord Krishna had used certain philosophical and technical terms such as Adhyatma, Adhibhuta, Adhidaiva and Adhiyajna. Arjuna does not understand the meaning of these terms. So he proceeds to ask the Lord the above questions for their elucidation. Lord Krishna gives the answers succinctly to the above questions in their order.

Some treat this chapter as Abhyasa Yoga because in this chapter verses 7, 8, 10, 12, 13, and 14 deal with spiritual practices. Verse 7 treats of Karma and Bhakti Yoga combined (giving the hands to the service of humanity or society and fixing the mind on the Lord). Verse 8 deals with Abhyasa Yoga Verses 10, 12, and 13 treat of Hatha Yoga (how to raise the life-force to the Ajna Chakra and the Sahasrara and the Brahmarandhra). Verse 14 treats of the easy Yoga of constant Namasmarana or remembering the names of the Lord constantly. This alone will help the spiritual aspirant to approach the Lord easily.

The nature of Brahman, the individual Self (Adhyatma), the nature of action, the nature of the objective universe or phenomena (Adhibhuta), knowledge of the shining ones (Adhidaiva), and the secret of sacrifice (Adhiyajna) are described in this discourse. The perfect sage will have perfect knowledge. He will have perfect knowledge of not only the manifested Brahman but also of the transcendental Brahman and the why of the universe, etc.

अदर्यज्ञः कथं कोऽत्र िहेऽक्तस्मन्मुखसूनु ।

प्रयाकाले च कथं ज्ञेयोऽदस दनयतिदभः ॥२॥

अदर्यज्ञः Adhiyajna, कथम् how, कः who, अत्र here, हि in body, अक्तस्मिन् this, मरुसूनु O Madhusudana, प्रयाकर्तुः at the time of death, च and, कथम् how, ज्ञेयः knowable, अदस art, दनयतिदभः by the self-controlled.

2. Who and how is Adhiyajna here in this body, O destroyer of Madhu (Krishna)? And how at the time of death, art Thou to be known by the self-controlled?

Commentary: Arjuna put seven questions to the Lord:

1. What is that Brahman? Is it Brahman with the Upadhis (limiting adjuncts) or Brahman without them?
2. Is it the aggregate of the senses or individual consciousness (Pratyak-Chaitanya) or distinct, pure consciousness?
3. What is Karma? Is it Yajna? Or, is it distinct from Yajna?
4. Adhibhuta is knowledge of the Bhutas. Is this the knowledge of the elements or something else?
5. Adhidaiva is that which is associated with the gods. Is this the meditation on the gods? Or, is it the consciousness associated with the Suryamandala, etc.?
6. Adhiyajna is that which is associated with Yajnas or Vedic rituals. Is this the Para Brahman (Supreme Being) or any special god? Is it of the same form (Tadatmyarupa) or is it – entirely non-different (Abheda)? Does it exist in the body or Outside it? If it exists in the body, is it the intellect (Buddhi) or distinct from it?
7. At the time of death, when the memory is lost and when the senses become cold (i.e., when they lose their vitality) how can the man of one-pointedness and of steadfast mind know the Lord?

O Lord Madhusudana! Thou art all-merciful. Thou hast killed Madhu and removed the miseries of the people. Even so Thou canst remove my difficulties and doubts very easily. This is nothing for Thee, the omniscient Lord. (This is the reason why Arjuna addresses the Lord by the name Madhusudana.)

श्री भगवानुवाच

अक्षरं ब्रह्म परमं स्वभोऽध्यामुच्यते ।

भूतभोद्विकरो दिसगणः कमणसंदत्तः ॥३॥

अक्षरम् imperishable, ब्रह्म Brahman, परमम् Supreme, स्वभिः (His) Nature, अध्याम् Self-knowledge, उच्यते is called, भूतभोद्विकरः that which causes the origin and growth of beings, दिसगणः offering (to gods), कमणसंदत्तः called adaction.

The Blessed Lord said:

3. Brahman is the Imperishable, the Supreme; Its essential nature is called Self-knowledge; the offering (to the gods) which causes existence and manifestation of beings and which also sustains them is called action.

Commentary: Brahman is imperishable, immutable, eternal, self-existent, self-luminous, unchanging and all pervading. It is the source, root and womb of everything. In It all beings that are manifested live, move and have their very being Hence, It is Paramam, the Supreme and Akshara.

Its essential nature or Svabhava is Adhyatma. Brahman's dwelling in each individual body as the innermost Self (the Pratyagatma) is called Adhyatma. Yajnavalkya (a great sage of the Upanishadic period) said: "O Gargi! Heaven and earth stand upheld in their places. The Brahmanas call this (Brahman) the Akshara (the imperishable). It is neither red nor white; It is not shadow, not darkness, not air, not ether, without adhesion, without smell, without eyes, without ears, without speech, without mind, without light, without breath, without a mouth or door, without measures, having nothing within and nothing outside It. It does not consume anything, nor does anyone consume It." Akshara is the Supreme Brahman only.

Akshara here does not mean the holy word Om, or the Avyakta (the unmanifested source of all that is in Nature). There is Laya (absorption) for Om. There is destruction for the unmanifested Nature also. Therefore Brahman is the Akshara, the Imperishable, the Supreme Being.

Offering: All virtuous work.

The sacrificial act which consists of offering cooked rice, cakes, etc., to the gods and which causes the genesis and support of beings is called Karma. The oblations in the sacrifice assume a subtle form and reach the sphere of the sun. Through the sun there is rain, and various sorts of grains, vegetables and fruits crop up. The living beings (Bhutas) live and develop on account of rice and other foodstuffs. Therefore Yajnas are the cause of the genesis and support of all beings.

अदभूतं क्षरो भिः पुरुषश्चादितम् ।

अदर्यज्ञोऽहमित्र िहिहभूतां िर ॥४॥

अदभूतम् Adhibhuta, क्षरः perishable, भिः nature, पुरुषः the soul, च and, अदितम् Adhidaivata, अदर्यज्ञः Adhiyajna, अहम्, alone, अब here, हि in the body, हिभूताम् of the embodied, रि O best.

4. Adhibhuta(knowledge of the elements) pertains to My perishable Nature and the Purusha or the Soul the Adhidaiva; I alone am the Adhiyajna here in this body, O best among the embodied(men).

Commentary: Adhibhuta: the perishable nature; the changing universe of the five elements with all its objects; all the material objects; everything that has birth; the changing world of names and forms.

Adhidaiva: Purusha literally means 'that by which everything is filled' (pur 'to fill'). It may also mean 'that which lies in this body'. It is Hiranyagarbha or the universal soul or the sustainer from whom all living beings derive their sense-power. It is the witnessing consciousness.

Adhiyajna: Consciousness; the presiding deity of sacrifice The Lord of all works and sacrifice is Vishnu. Lord Vishnu identifies Himself with all sacrificial acts, “Yajna is verily Vishnu,” says the Taittiriya Samhita of the Veda. Lord Krishna says, “I am the presiding deity in all acts of sacrifice in the body.” All sacrifices are done by the body and so it may be said that they rest in the body.

अिकालेच मामि स्मरन्मुक्त्वा कलिरम्।

यः प्रयादतस मद्भिं यादत नास्त्यत्रसंशयः॥५॥

अिकाले at the time of death, अयं Me, मामि, स्मरन् remembering, मुक्त्वा leaving, कलिरम् the body, यः who, प्रयादत forth, he, My Being, मद्भिं यादत attains, नास्त्यत्र not, अत्र here, संशयः doubt.

5. And whosoever, leaving the body, goes forth remembering Me alone, at the time of death, he attains My Being: there is no doubt about this.

यं यं िदप स्मरन्भिन्तयजत्यैकलिरम्।

तं तमिदत किौयसितद्भिभादितः॥६॥

यम् which, यम् which, ि or, अदप even, स्मरन् remembering, भिन् nature (idea of object), त्यजदत leaves, जि in the end, कलिरम् the body, तम् to that, तम् to that, ए only, एदत goes, किौय O Kaunteya, सि constantly, तद्भिभादितः thinking of that object.

6. Whosoever at the end leaves the body, thinking of any being, to that being only does he go, O son of Kunti (Arjuna). Because of his constant thought of that being.

Commentary: The last thoughts determine the next birth. The most prominent thought of one's life occupies the mind at the time of death. The predominant idea at the time of death is what in normal life has occupied his attention most. The last thought determines the nature or character of the body to be attained next. As a man thinks, so shall he become.

The force of Samskaras which one has created by his previous practice is the cause of their remembrance at death. Those who have practised worship of God throughout their life can have remembrance of their tutelary deity at the time of death.

The analogy of the wasp and the caterpillar (Bhramara-Kita-Nyaya) can be applied here. The caterpillar constantly remembers the wasp and becomes eventually transformed into a wasp. Even so he who constantly remembers his tutelary deity becomes identical with that deity. Nandikesvara is an example. He constantly thought of his Lord and assumed a form equal to that of the Lord.

If you constantly think of the immortal Self during your lifetime, you will entertain the thought of the Self only even at the time of death and will attain immortality. If you always think of your body and identify yourself with the perishable body you will be born again and again. If you think of your pet dog at the time of death you will be born as a dog. Raja Jada Bharata thought of his pet deer at the time of his death and so he took the birth of a deer.

Every man has a definite outlook on life, definite mode of thinking, definite cravings, desires and hopes, definite character, temperament, taste, disposition and attitude. This is all due to the impressions which have become part and parcel of his subconsciousness. This is all due to experiences which have left their indelible impressions on his mind.

He always thinks of his body and physical needs. He searches for his happiness in the external, perishable objects. He identifies himself with the perishable body. He ignores his innermost, all-blissful, immortal Self, the source of everything. He trains his body, senses, mind and intellect in worldly pursuits. He ignores the Yogic discipline of the mind and the senses. Therefore he always thinks of his body, bread, drink and clothing. He forgets all about God and the Self, the indweller, an embodiment of bliss and knowledge, fountain of joy and happiness.

Desires are endless. Therefore man cannot gratify them in one birth. At the lesse of death the whole storehouse of impressions and desires is churned out and the most prominent the strongest and cherished desire comes to the surface of the mind or the field of mental consciousness. This churned up butter or cream (cherished desire) arrests his attention for immediate gratification. He thinks of only that at the time of death. Just as the most vital mango plant shoots up prominently in the nursery, so also the strongest desire shoots up on the surface of the mind. If the desire is not gratified his mind gets saturated with it and it is gratified in his next birth. This desire will become very prominent in his next birth.

You yourself are the author of your own destiny. You yourself are responsible for your thoughts, character, feelings, actions and experiences. You planted certain worldly desires and Samskaras in your subconscious mind, and allowed them to germinate and grow. If you had planted spiritual aspiration, the desire for liberation and spiritual Samskaras, you would reap the fruit of immortality and eternal bliss. As you sow so shall you reap.

He who practises constant and profound meditation on the Self or his own tutelary deity throughout his life will be able to meet death with an unruffled mind. He alone would go to the Supreme, thinking of It at the time of his departure from this world, too. You should have exclusive devotion to God. Your whole mind must be absorbed in Him. You should not allow any outside worldly impressions, wherein there is an iota of selfish desire, to sink into your subconscious mind. Then you can think of the Lord exclusively at the time of death and enter His very Being.

तस्मात्सिषु कालेषु मामनुस्मर युध्य च ।

मय्यंदपणतमनोबुक्तद्धमाणमिष्यस्यसंशयम् ॥७॥

तस्मात् therefore, सिषु in all, कालेषु (in) times, माम् Me, अनुस्मर remember, युष्य fight, च and, मय्यदपणतमनोबुक्तद्ध with mind and intellect fixed (or absorbed) in Me, माम् to Me, एि alone, एष्यदस (thou) shalt come to, असंशयम् doubtless.

7. Therefore at all times remember Me only and fight. With mind and intellect fixed (or absorbed) in Me, thou shalt doubtlessly come to Me alone.

Commentary: The whole mental machinery should be dedicated to the Lord. You must work with the mind and intellect devoted to Him.

Fight: Perform your own Dharma, the duty of a Kshatriya. It will purify your heart and you will attain to knowledge and come to Me. The term fight is Upalakshana (suggestive). It means: “Do your duties according to your caste and order of life.” Varnashrama-Dharmas (the duties pertaining to the various castes and orders of life) and Nitya-Naimittika Karmas (see page 111) are the Upalakshanas (factors suggested or alluded to).

The Chitta-Vritti which is of the form of the object meditated upon is the Bhavana. (Chitta-Vritti is mental modification). The Bhavana is for those who practise Saguna Upasana. Bhavana at the time of separation of the body is not necessary for a sage or a Jnani who has attained to the knowledge of the Self or Self-realisation. (Cf. IX. 34; XII. 8, 11)

अभ्यासयोगयुनि चेतसा नान्यगादमना ।

परमं पुरुषं दिव्यं यादत् पाथाणनुदचियन् ॥८॥

अभ्यासयोगयुनि (with the mind made) steadfast by the method of habitual meditation, चेतसा with the mind, न not, अन्यगादमना moving towards any other thing, परमम् Supreme, पुरुषम् Purusha, दिव्यम् the resplendent, यादत् goes, पाथाणु Partha, अनुदचियन् meditating.

8. With the mind not moving towards any other thing, made steadfast by the method of habitual meditation, and constantly meditating, one goes to the Supreme Person, the Resplendent, O Arjuna.

Commentary: Abhyasa means practice. Practice is the constant repetition of one idea of God. In the practice of meditation Vijatiya Vrittis (worldly thoughts or thoughts of a type different from the object of meditation) are shut out and there is Sajatiya Vritti pravaha (continuous flow of thoughts of the Self or the Absolute alone). This is Abhyasa. Abhyasa is Yoga. This will terminate in Nirvikalpa Samadhi. The Yogi with Samahita Chitta (equanimity of mind) attains Paramatman or the rivers abandoning their Supreme Soul. Just as forms become one with the ocean, so also the sage or the Vidvan, being liberated from names and forms, and virtue and vice, becomes identical with the Supreme Self.

The most vital factor in this practice is regularity. Be regular in your meditation. You will soon reach the goal.

Purusham Divyam: The resplendent, transcendental Being or the Inner Ruler (Antaryamin) in the solar orb.

He who meditates constantly without allowing the mind to wander among the sensual objects, in accordance with the instructions of the scriptures and the preceptor reaches the Supreme Purusha.

कर्दि पुरार्मनुशादसतार- मरोरसीयांसमनुस्मरेद्यः ।

सिणस्य र्तारमदचन्त्यरूप- मादित्यिर् तमसः परस्तात् ॥९॥

कदिम् Omniscient, पुराम् Ancient, अनुशादसतारम् the Ruler (of the whole world), अरोः than atom, अरीयांसम् minuter, अनुस्मरेत् remembers, यः who, सिणस्य of all, रतारम् supporter, अदचन्त्यरूपम् one whose form is inconceivable, आदित्पिर्णम् effulgent like the sun, तमसः from the darkness (of ignorance), परस्तात् beyond.

9. Whosoever meditates on the Omniscient, the Ancient, the Ruler (of the whole world), minuter than an atom, the supporter of all, of inconceivable form, effulgent like the sun and beyond the darkness of ignorance.

Commentary: Kavim: The sage, seer or poet, the omniscient. The Lord dispenses the fruits of actions of the Jivas (individual souls). He is the Ruler of the world. It is very difficult to conceive the form of the Lord. He is self-luminous and He illumines everything like the sun.

प्रयार्काले मनसाऽचलेन भक्त्या यिो योगबलेन चि ।

भ्रिमणधेये प्रार्मिोश्य सम्यक् स तं परं पुरुषमुपैदत दिव्यम् ॥१०॥

185 प्रयार्काले at the time of death, मनसा with mind, अिलेन unshaken, भक्त्या with devotion, यिुः joined, योगबलेन by the power of Yoga, च and, एि only, भ्रिुः of the two eyebrows, मधेये in the middle, प्रार्म् Prana (breath), औश्य having placed, सम्यक् thoroughly, सः he, तम् that, परम् Supreme, पुरुषम् Purusha, उपैदत reaches, दिव्यम् resplendent.

10. At the time of death, with unshaken mind, endowed with devotion, by the power of Yoga, fixing the whole life-breath in the middle of the two eyebrows, he reaches that resplendent Supreme Person.

Commentary: The Yogi gets immense inner strength and power of concentration. His mind becomes quite steady through constant practice of concentration and meditation. He practises concentration first on the lower Chakras, viz., Muladhara, Svadhishtana and Manipura. He then concentrates on the lotus of the heart (Anahata Chakra). Then he takes the life-breath (Prana) through the Sushumna and fixes it in the middle of the two eyebrows. He eventually attains the resplendent Supreme Purusha (Person) by the above Yogic practice.

This is possible for one who has devoted his whole life to the practice of Yoga.

यिक्शरं िेदिो िक्ति

दिशक्ति यद्यतयो िीतरागाः ।

यदिच्छो ब्र्हाचयं चरक्ति ततेते

पिं संग्रहेर् प्रिकेष्ये ॥११॥

यत् which, अक्षरम् imperishable, विदिः knowers of the Vedas, विक्ति declare, दिशक्ति enter, यत् which, यतयः the self-controlled (ascetics or Sannyasins), तिरागाः freed from attachment, यत् which, इच्छिः desiring, ब्रह्मचयणम् celibacy, चरक्ति practise, तत् that, ते to thee, पिम् goal, संग्रहेर् in brief, प्रिकेष्णे (I) will declare.

11. That which is declared Imperishable by those who know the Vedas, that which the self-controlled (ascetics of Sannyasins) and passion-free enter, that desiring which celibacy is practised that goal I will declare to thee in brief.

Commentary: The Supreme Being which is symbolised by the sacred monosyllable Om or the Pranava is the highest step or the supreme goal of man.

The same ideas are expressed in the Kathopanishad, Yama (the God of Death) said to Nachiketas, “The goal which all the Vedas speak of, which all penances proclaim and wishing for which they lead the life of celibacy, that goal (world) I will briefly tell thee. It is Om.” Satyakama the son of Sibi questioned Pippalada, “O Bhagavan, if some one among men meditates here until death on the syllable Om, what world does he obtain by that?” Pippalada replied, “O Satyakama, the syllable Om is indeed the higher and the lower Brahman. He who meditates on the higher Purusha with this syllable Om of three Matras (units) is led up by the Sama-verses to the Brahmaloaka or the world of Brahma.” (Prasnopanishad)

Pranava or Om is considered either as an expression of the Supreme Self or Its symbol like an idol (Pratika). It serves persons of dull and middling intellects as a means for realising the Supreme Self.

Chant Om three times at the commencement of your meditation; you will find concentration of mind easier.

सिणद्वारादर् संयम्य मनो हृदिदधयच ।

मूध्याणर्यायिनःप्रार्माक्तस्थतोयोगरारम् ॥१२॥

सिणद्वारादर् all gates, संयम्य having controlled, मनः mind, हृदि the heart, दधयच having confined, च and, मूध्नय in the head, आर्य having placed, ओनः of the self, प्रार्म् breath, आक्तस्थतः established (in), योगरारम् practice of concentration.

12. Having closed all the gates, confined the mind in the heart and fixed the life-breath in the head, engaged in the practice of concentration,

Commentary: The gates are the senses of knowledge.

Closing the gates means control of all senses by the practice of Pratyahara or withdrawal of the consciousness from them. Even if the senses are controlled, the mind will be dwelling on the sensual objects. Therefore the mind is confined or fixed in the lotus of the heart and thereby all the thoughts or mental modifications are also controlled. The whole life-breath is now taken up and fixed at the crown of the head (Brahmarandhra or the hole of Brahman).

ओदमतेयेकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।

यः प्रयादत त्यजन् देहं स यादत परमां गदतम् ॥१३॥

ॐ Om, इदत thus, एकाक्षरम् one-syllabled, ब्रह्म Brahman, व्याहरन् uttering, माम् Me, अनुस्मरन् remembering, यः who, प्रयादत departs, त्यजन् leaving, हिम् the body, सः he, यादत attains, परमाम् supreme, गदतम् goal.

13. Uttering the one-syllabled Om-the Brahman-and remembering Me, he who departs, leaving the body, attains to the Supreme Goal.

Commentary: Having controlled the thoughts the Yogi ascends by the Sushumna, the Nadi (subtle psychic nerve-channel) which passes upwards from the heart. He fixes his whole Prana or life-breath in the crown of the head in the Brahmarandhra or the hole of Brahman. He utters the sacred monosyllable Om, meditates on Me and leaves the body.

अनन्यचेताः सततं यो मां स्मरदत दनत्यशः ।

तस्याहं सुलभः पाथण दनत्ययुस्य योदगनः ॥१४॥

अनन्यचेताः with the mind not thinking of any other object, सततम् constantly, यः who, माम् Me, स्मरदत remembers, दनत्यशः daily, तस्य of him, अहम् I, सुलभः easily attainable, पाथण O Partha, दनत्ययुस्य ever-steadfast, योदगनः of Yogi.

14. I am easily attainable by that ever-steadfast Yogi who constantly and daily remembers Me (for a long time), not thinking of anything else (with a single mind or one-pointed mind), O Partha (Arjuna).

Commentary: Constantly remembering the Lord through out the life is the most easy way of attaining Him.

Ananyachetah: He has no attachment for any other object He will not think of any other object save his Ishta-Devata or tutelary deity.

Nityasah: For a long time, i.e., till the end of life.

He who remembers the Lord by fits and starts or he who remembers Him for six months and then leaves the practice and then again remembers Him for six months and so on cannot attain Him. (Cf. IX. 22, 34)

मामुपेत्य पुनर्जन्म िः खालयमशाश्वतम् ।

नापुनक्तिमहानः संदसक्तद्ध परमां गताः ॥१५॥

माम् to Me, उपेत्य having attained, पुनर्जन्म rebirth, िः खालयम् the place of pain, अशाश्वतम् non-eternal, न not, आपुनक्ति get, महानः Mahatmas or the great souls, संदसक्तद्ध to perfection, परमाम् highest, गताः having reached.

15. Having attained Me these great souls do not again take birth (here) which is the place of pain and is non-eternal: they have reached the highest perfection (liberation).

Commentary: Birth is the home of pain or seat of sorrow arising from the body. Study the Garbhopanishad. There the nature of pain, i.e., how the child is confined in the womb, and how it is pressed during its passage along the vaginal canal and the neck of the womb or uterus, is described. Further it is much affected by the Prasuti-Vayu (the vital air which is responsible for the delivery of the child).

Mahatmas (great souls) are free from Rajas and Tamas *Having attained Me:* This denotes Krama-Mukti or gradual liberation. The devotees who pass along the Devayana through Bruforce of their Upasana, attain to Bra tha Devayne world of Brahma the Creator) or Satyaloka (the world of truth, the highest the seven worlds) and there enjoy all the divine wealth and glory of the Lord and then attain to Kaivalya Moksha (final liberation) through the knowledge of Brahman, along with Brahma during the cosmic dissolution.

Mahatmas or greatsoulswho haveattained Moksha do not come again to birth. Those who have not attained Me, takebirthagain in thisworld.

आर्ह्यभिनाल्लोकाःपुनरिदतणनोऽजुणन।

मामुपेत्य तु कौयपुनजणन्मनदिद्यते॥१६॥

आर्ह्यभिनात् uptotheworld ofBrahma, लोकाः worlds, पुनरिदतणनः subject to return, अजुणन O Arjuna, माम् Me, उपेत्य havingattained, तु, कौय O Kaunteya, पुनजणन्म rebirth, न not, दिद्यते is.

16. (All) theworldsincludingtheworld of Brahma are subject to return again, O Arjuna; but he who reachesMe,Osonof Kunti,has no rebirth.

Commentary:Thosedevotees whopractise Daharopasana (a kind of meditation on the mystic 'space' in the heart) andotherdevotees whoreach Brahmaloکا through the path of the gods (Devayana) and attain gradualliberation(Krama-Mukti) will not return again to this world. But those who reach Brahmaloکا throughthepractice ofthe Panchagni Vidya (a ritual) will enjoy life in Brahmaloکا and come back to this world.

All the worlds aresubjected to return because they are limited or conditioned by time.

सहस्रयुगपयणिमहयणदब्रह्मरो िदुः

रादत्तं युगसहस्रिांतेऽहोरात्रिदि जनाः ॥१७॥

सहस्रयुगपयणिम् ending in athousand Yugas (ages), अहः day, यत् which, ब्रह्मर्ः of Brahma, िदुः know, रादत्तम् the night, युगसहस्रिाम् ending in a thousand Yugas (ages), ते they, अहोरात्रिदिः knowers of day and night, जनाः people,

17. Thosepeople who know the day of Brahma which is of a duration of a thousand Yugas (ages) and thenight which is also of a thousand Yugas' duration, they know day and night.

Commentary: Day means evolution or projection or manifestation of the universe. Night means involution of the universe or Pralaya. The worlds are limited or conditioned in time. Therefore they return again. The world of Brahma (Brahmaloka or Satyaloka) is also transient, although it lasts for a thousand ages. When the four great Yugas have gone round a thousand times, it makes a daytime of Brahma and when an equal number of Yugas pass again it makes a night. Those who can see and live through the day and night of Brahma can really know what is a day and what is a night.

The Suryasiddhanta speaks of the same division of time. According to it:

	<i>Years</i>
Kaliyuga (with its Sandhya and Sandhyamsa) consists of	432,000
Dvapara Yuga (do)	864,000
Tretayuga (do)	1,296,000
Kritayuga(do)	1,728,000
Thus a Mahayuga consisting of these four Yugas comprises	4,320,000
71 such Mahayugas with an additional Sandhya,	
at the close of 1,728,000 years make one Manvantara of	308,448,000
14 such Manvantaras with another Sandhya,	
at the close of 1,728,000 years constitute one Kalpa of	4,320,000,000
Two Kalpas make a day and night of Brahma of	8,640,000,000
360 such days and nights make one year of Brahma consisting of	3,110,400,000,000
100 such years constitute His lifetime of	311,040,000,000,000

The world is absorbed in the Avyakta or the Unmanifested or Mulaprakriti during the cosmic Pralaya (involution of the world), Just as the tree remains in a latent state in the seed, so also this whole universe remains in a latent state in a seed-form in the Mulaprakriti during Pralaya. This is the night of Brahma This is the cosmic night. Again the world is projected at the beginning of the Mahakalpa (evolution). There comes the cosmic dawn or cosmic day. This eternal rhythm of cosmic day and night (evolution and involution) is kept up in the macrocosm.

Nothing that comes under this ever-revolving wheel of cosmic day and night lasts for ever. That is the reason why the seers of the Upanishads, the sages of yore, lived in the transcendental Supreme being, the imperishable Self, the indestructible Purusha, the supreme goal of life, the highest end of man, which is beyond the cosmic day and night. Just as the seeds that are fried can hardly germinate, so also those who have attained to the imperishable Brahman, the Absolute, the Eternal, cannot return to this world of sorrow, pain and misery. They know neither day nor night. They are one with Existence Absolute.

The manifested and the unmanifested dwell in Brahman. Brahman is beyond the manifested and the unmanifested. When the world and the body are destroyed Brahman is not destroyed. The waves come

out and subside, but the ocean remains unaffected. So also the worlds come and subside, but Brahman the source of everything, the source of Mulaprakriti, ever remains unaffected. Just as ornaments come out of gold and then go back to gold when they are melted, so also all the worlds come out of Brahman and go back to Brahman. Gold is in no way affected by the various forms such as earrings, bracelets, anklets, etc., that have been made of it. Even so Brahman is not in the least affected by the projection and destruction (dissolution) of the worlds and the bodies of beings. It remains always as It is.

अव्याद्धियःसिणःप्रभिन्यहरागमे ।

रात्र्यागमे प्रलीयिततैरिव्यिसंज्ञके ॥१८॥

अव्यात् fromtheUnmanifested, वियः the manifested, सिणः all, प्रभक्ति proceed, अहरागमे at the coming of day, रात्र्यागमे at the coming of night, प्रलीयि dissolve, तत्र there, एि verily, अव्यिसंज्ञके in that which is calledtheUnmanifested.

18. FromtheUnmanifested all the manifested (worlds) proceed at the coming of the 'day'; at the comingofthenight they dissolve verily into that alone which is called the Unmanifested.

Commentary:WhenBrahma awakes, all manifestations, moving and unmoving (animate and inanimate) streamforthat the coming of the 'day' from the Avyakta or the Unmanifested When Brahma goes to sleep,allthemanifestations merge in the Unmanifested, for the cosmic night has set in.

Coming of theday:Commencement of creation.

Coming of thenight:Commencement of dissolution. (Cf. IX. 7 and 8)

भूतग्रामः स एियं भूत्वा भूत्वा प्रलीयते ।

रात्र्यागमेऽशिः पाथणप्रभित्यहरागमे ॥१९॥

भूतग्रामः multitudeof beings, सः that, एि verily, अयम् this, भूत्वा भूत्वा being born again and again, प्रलीयते dissolves, रात्र्यागमे at the comingof night, अशिः helpless, पाथण O Partha, प्रभिदत comes forth, अहरागमे at the coming of day.

19. This samemultitude of beings, being born again and again, is dissolved, helplessly, O Arjuna, (into the Unmani- fested) at the coming of the night and comes forth at the coming of the day.

Commentary: Avidya (ignorance), Kama (desire) and Karma (action) are the three knots that bind the individual to Samsara. Desire is born of Avidya. Man exerts to attain and enjoy the objects of his desires. During this activity he favours some and injures others through the force of Raga-Dvesha (love and hatred or attraction and repulsion). Therefore he is caught in the wheel of Samsara or transmigration. He has to take birth again and again to reap the fruits of his own actions. He repeatedly comes forth and dissolves through the force of his

The individual souls have lost their independence as they are bound by ignorance, desire and activity. Therefore they are subject to the sorrows, miseries and pains of this Samsara. In order to create

dispassion in their minds and a longing for liberation in their hearts, and to remove the fallacious belief that a man reaps the fruits of what he has not done or that he does not reap the fruits of what he has done, the Lord has said that all creatures involuntarily come into being again and again at the coming of the day and dissolve at the coming of the night (on account of the actions or Karmas caused by desire born of ignorance).

परस्तस्मात्तुभ्योऽन्योऽव्योऽव्योत्सनातनः ।

यः स सिषुभूतेषु नश्यतुसुनदिनश्यदत ॥२०॥

परः higher, तस्मात् thanthat, but, भिः existence, अन्यः another, अव्यिः unmanifested, अव्योत् than theunmanifested, सनातनः Eternal, यः who, सः that, सिषु all, भूतेषु beings, नश्यतुसु when destroyed, न not, दिनश्यदत is destroyed.

20. Butverily thereexists,higher than this Unmanifested, another unmanifested Eternal, which is notdestroyedwhenallbeings are destroyed.

Commentary: Anotherunmanifested is the ancient or

Eternal Para BrahmanWhoisdistinct from the Unmanifested (Avyakta or Primordial Nature), Who is of quite a different nature.Itissuperior to Hiranyagarbha (the Cosmic Creative Intelligence) and the Unmanifested Naturebecauseitistheir cause. It is not destroyed when all the beings from Brahma down to the ants or thebladeofgrass are destroyed. (Cf. XV. 17)

अव्योऽक्षर इत्युचिस्तमाहुः परमां गदतम् ।

यं प्राप्यनदनिगणि तद्धामपरमं मम ॥२१॥

अव्यिः unmanifested, अक्षरः imperishable, इदत thus, उिः called, तम् That, आहुः (they) say, परमाम् the highest, गदतम्goal (path), यम् which, प्राप्य having reached, न not, दनिगणि return, तत् that, घाम abode (place orstate), परमम् highest, मम My.

21. What is calledthe Unmanifested and the Imperishable, That they say is the highest goal. They who reach It donot return (to this Samsara). That is My highest abode (place or state).

[गीता. 71)

Commentary: Para Brahman is called the Unmanifested because It cannot be perceived by the senses. It is called the Imperishable also. It is all-pervading, all-permeating and inter- penetrating. Para Brahman is the highest Goal. There is nothing higher than It. This is the true non-dual state free from all sorts of limiting adjuncts. The attainment of Brahmaloaka (the region of the Creator) etc., is inferior to this. Only by realising the Self is one liberated from Samsara. (Cf. XII. 3, XV. 6)

पुरुषः स परः पाथण भक्त्या लभ्यस्त्वनन्यया ।

यस्याःस्थादन भूतादनयेनसिणदमिततम्॥२२॥

पुरुषः Purusha, सः that, परः highest, पाथणOPartha, भक्त्या bydevotion, लभ्यः is attainable, तु verily, अनन्यया withoutanotherobject(unsuerving), यस्य ofwhom,अिःस्थादन dwelling within, भूतादन beings, येन bywhom, सिणम्all, इम् this, ततम् pervaded.

22. That highest Purusha, O Arjuna, is attainable by unswerving devotion to Him alone within Whom all beings dwell and by Whom all this is pervaded.

Commentary: All the beings (effects) dwell within the Purusha (the Supreme Person, the cause) because every effect rests within its cause. Just as the effect, pot, rests within its cause, the clay, so also all beings and the worlds rest within their cause, the Purusha. Therefore the whole world is pervaded by the Purusha.

Sri Sankara explains exclusive devotion as Jnana or knowledge of the Self.

Purusha is so called because everything is filled by It (derived from the Sanskrit root pur which means 'to fill') or because It rests in the body of all (derived from the Sanskrit root pur). None is higher than It and so It is the Supreme Person. (C) IX.4; XI.38; XV.6 and 7)

यत्र काले त्वनिदत्तमिदत्तं चियोदगनः।

प्रयाता याक्ति तं कालं क्षियादमभरतषणभ॥२३॥

यत्र where, काले intime, तु verily, अनिदत्तम् non-return, अिदत्तम् return, च and, एि even, योदगनः Yogis, प्रयाताः departing, याक्ति goto, तम् that, कालम् time, क्षियादम (I) will tell, भरतषणभ O chief of Bharatas.

23. Now I will tell thee, O chief of Bharatas, the times departing at which the Yogis will return or not return.

Commentary: I shall declare to you, O Prince of the Bharatas, the time at which if the Yogis leave their body they will not be born again; and also when if they die they will be born again.

To return means 'to be born again'.

अदग्नर्थोदतरहः शुक्लः षण्मासा उत्तरायर्म्।

तत्र प्रयाता गच्छन्ति ब्रह्मर्हो जनाः ॥२४॥

अदग्नः fire, ज्योदतः light, अहः day, शुक्लः the bright fortnight, षण्मासाः six months, उत्तरायर्म् the northern path of the sun, तत्र there, प्रयाताः departed, गच्छन्ति go, ब्रह्मर्हो to Brahman, ब्रह्मर्हो जनाः knowers of Brahman, जनाः people.

24. Fire, light, daytime, the bright fortnight, the six months of the northern path of the sun (the northern solstice)-departing then (by these) men who know Brahman go to Brahman.

Commentary: This is the Uttara-Marga or Devayana, the northern path or the path of light, by which the Yogis go to Brahman. This path leads to salvation. It takes the devotee to Brahmaloka. The six months of the northern solstice is from the middle of January to the middle of July. It is regarded as the better

period for death. There is a vivid description in the Chhandogya Upanishad, the Kaushitaki Upanishad and the Brahma Sutras, chapter IV. 3 and 4, ii. 18 and 21.

“On the road beginning with light (the departed soul proceeds), on account of that being widely known.”

“Having reached the path of the gods he comes to the world of Agni (fire), to the world of Vayu (air), to the world of Varuna (rain), to the world of Indra (king of the gods), to the world of Prajapati (the Creator), to the world of Brahman.” “They go to the light, from the light to day, from day to the waxing

half of the moon, from the waxing

half of the moon to the six months when the sun goes to the north, from those months to the year, from the year to the sun.” “When the person goes away from this world he comes to Vayu (air). Then Vayu

makes room for him

like the hole of a wheel and through it he mounts higher. He comes to the sun.”

“From the moon to the lightning; there a person that is not human leads him to Brahman.”

Time is here used in the sense of the path or the stage on the path. Fire and light are the deities who preside over time. Daytime is the deity who presides over the day. The bright fortnight is the deity presiding over it. The six months of the northern solstice are the deity who presides over the northern path.

This is the path of illumination that leads to liberation.

The life-breaths of the liberated sages who have attained knowledge of the Self do not depart. They are absorbed in Brahman. The Jivanmuktas who attain Kaivalya-Moksha or immediate salvation or liberation have no place to go to or return from. They become one with the all-pervading Brahman.

Each step may mean a plane or a state of consciousness or the degree of purity or illumination. The more the purity the more the divine light. There are bright objects throughout the course of the path. There is illumination or knowledge when one passes along this path. Hence it is called the path of light.

After Bhishma was mortally wounded, he lay on the bed of arrows till the onset of the northern solstice and then departed from here to the Abode of the Lord.

रूमो रादत्रस्तथा कृष्णः षण्मासा िदक्षायनम् ।

तत्र चान्द्रमसं ज्योदतयोगी प्राप्य दनितणते॥२५॥

रूमः smoke, रादत्रः night, तथा also, कृष्णः the dark (fortnight) there, the six months, दिक्षायनम् the one the dark(for there, चान्द्रमसम् lunar, ज्योदतः light, योगी the Yogi, प्राप्य having attained, दनितणते returns.

25. Attaining to the lunarlightby smoke, night time, the dark fortnight also, the six months of the southern path of the sun(the southern solstice), the Yogi returns.

Commentary: This is the Pitriyana or the path of darkness or the path of the ancestors which leads to rebirth. Those who do sacrifices to the gods and other charitable works with expectation of reward go to

the Chandraloka through this path and come back to this world when the fruits of the Karmas are exhausted.

‘Smoke’, ‘night time’, ‘the dark fortnight’ and ‘the six months of the southern solstice’ are all deities who preside over them. They may denote the degree of ignorance, attachment and passion. There are smoke and dark-coloured objects throughout the course. There is no illumination when one passes along this path. It is reached by ignorance. Hence it is called the path of darkness or smoke.

शुक्लकृष्णे गती ह्येते जगतः शाश्वते मते ।

एकया यात्यनिदत्तमन्ययाऽऽतिणते पुनः ॥२६॥

शुक्लकृष्णे bright and dark, गती (two)paths, दह verily, एते these, जगतः of the world, शाश्वते eternal, मते are thought, एकया by one, यादत (he) goes, अनिदत्तम् to non-return, अन्यया by another, अतिणते (he) returns, पुनः again.

26. The bright and the dark paths of the world are verily thought to be eternal; by the one (the bright path) a man goes not to return and by the other (the dark path) he returns.

Commentary: The bright path is the path to the gods taken by the devotees. The dark path is of the manes taken by those who perform sacrifices or charitable acts with the expectation of rewards. These two paths are not open to the whole world. The bright path is open to the devotees and the dark one to those who are devoted to the rituals. These paths are as ‘eternal’ as the Samsara.

World here means devotees or people devoted to ritual. Pitri-loka or Chandraloka is Svarga or heaven.

नैते सृती पाथण जानन्योगी मुह्यदत कश्चन।

तस्मात्सिषु कालेषु योगयुि भिजुणन॥२७॥

न not, एते these, सृती twopaths, पाथण Partha, जानन् knowing योगी the Yogi, मुह्यदत is deluded, कश्चन anyone, तस्मात् therefore, Inall, कालेषु times, योगयुि: steadfast in Yoga, भि (be) thou, अजुणन Arjuna.

27. Knowing these paths, O Arjuna, no Yogi is deluded therefore at all times be steadfast in Yoga.

Commentary: Knowing the nature of the two paths and the consequences they lead to, a Yogi never loses his discrimination. The Yogi who knows that the path of the gods or the path of light leads to Moksha (gradual liberation), and the path of darkness to Samsara or the world or region of birth and death, is no longer deluded. Knowledge of these two paths serves as a compass or a beacon light to guide the Yogi’s steps at every moment. He strives to stick to the path of light.

षिु यजेषु तपःसु चि िनेषु यतुपुण्यफलं प्रदिष्टम् ।

अतेयेदत तत्सिणदमि दिदित्वा योगी परं स्थानमुपैदत चाद्यम् ॥२८॥

ऋषि in the Vedas, यज्ञेषु in sacrifices, तपःसु in austerities, and, एि also, निषु in gifts, यत् whatever, पुण्यफलम् fruit of merit प्रदिष्टम् is declared, अतेयेदत् goes beyond, तत् that, सिणम् all, इम् this दिदित्वा having known, योगी the Yogi, परम् Supreme, स्थानम् abode, उपैदत् attains, च and, आद्यम् primeval (first, ancient).

28. Whatever fruit of merit is declared (in the scriptures) to accrue from (the study of) the Vedas, (the performance and gifts-beyond this sacrifices, (the practice of) austerities, goes the Yogi, having known this; and he attains to the Suprem Primeval (first or ancient) Abode.

Commentary : The glory of Yoga is described in this verse.

Whatever meritorious effect is declared in the scriptures accrue from the proper study of the Vedas, from the performance

Sacrifices properly, from the practice of austerities above all these rises the Yogi who rightly understands and follows the teaching imparted by Lord Krishna in His answers to the seven questions put by Arjuna, and who meditates on Brahman. He attains to the Supreme Abode of Brahman Which existed even in the beginning (primeval), and is the first or ancient.

Idam Veditva: Having known this. Having known properly the answers given by the Lord to the seven questions put by Arjuna at the beginning of this chapter.

(This chapter is known by the name Abhyasa Yoga also.)

ॐ तत्सत् इदत् श्रीमद्भगिगीतासूपदनषतुसु

बह्मदिद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंघि

अक्षरर्ह्ययोगोनाम अष्टमोऽध्यायः॥

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the eighth discourse entitled:

The Yoga of the Imperishable Brahman.

अथ निमोऽध्यायः
NINTH DISCOURSE
राजदिद्याराजगु ह्ययोगः

THE YOGA OF THE KINGLY SCIENCE AND THE KINGLY SECRET

श्री भगवानुवाच

इति ते गुह्यतमं प्रिक्ष्याम्यनसूयि ।

ज्ञानं दिज्ञानसदहतं यज्ज्ञात्वामोक्ष्यसेऽशुभात् ॥१॥

इम् this, तु indeed, ते tothee, गुह्यतमम् greatestsecret, प्रिक्ष्यादम् (1) shall declare, अनसूयि to one who doesnotcavil, ज्ञानम् knowledge, दिज्ञानसदहतम् combined with experience, यत् which, ज्ञात्वा having known, मोक्ष्यसे thoushaltbefree, अशुभात् fromevil.

The BlessedLordsaid:

1. Ishallnowdeclare to thee who does not cavil, the Greatest secret, the knowledge combined withexperience(Self-realisation). Having known this thou shalt be free from evil.

Commentary:Idam(this)alludes to knowledge of the Jnana: Theoretical knowledge of Brahman through the studyoftheUpanishads, also known as Paroksha Brahma Jnana Vijnana: Direct intuitive perception of BrahmanorAtma-Sakshatkara, also known as Aparoksha Brahma Jnana. This alone forms the direct means ofattainingtoliberation from evil or the bondage of Samsara, freedom from birth and death.

Can hardlybedescribedin words. It can be realised only through The knowledge of the Self is the most profoundsecretirectexperience or spiritual intuition. Atman or Brahman or the self-luminous, eternal, SupremePurushaisevershining in the chambers of the hearts of men. Throughout the ages there have always beenafewwhohave trodden the spiritual path and found out this secret or the spiritual treasureofthepreciouspearl of the Self. Knowledge of the Self is the only direct means for attaining liberation.KarmaYogapurifies the heart and leads to the dawn of the knowledge of the Self.

Lord Krishnasays,“OArjuna, I shall teach you this profoundest secret knowledge combined with realisationasyouarefree from jealousy.” From this we can clearly understand that freedom from jealousyisanimportantqualification for an aspirant. Knowledge can only dawn in a mind which is free from allformsofjealousy which causes great distraction of the mind and produces intense heart-burning.Matsarya(malicious envy), Irshya (jealous of others’ prosperity or happiness) and Asuya (enviousorindignantover the merits of another) are all varieties of jealousy. If you superimpose evil qualitiesonavirtuousman who really does not possess these qualities and speak ill of him, this is

jealousy (Asuya). To behold evil or to look at a person with the fault-finding evil eye, and to see evil in him who is free from any kind of fault and who is virtuous is Asuya. Jealousy is only petty-mindedness. This is a modification of ignorance. It can be eradicated by enquiry of the nature of the Self and cultivating its opposite qualities, viz., nobility, broad and universal tolerance, magnanimity and large-heartedness.

To thee who does not carp or cavil: This implies that Arjuna was endowed with all the virtues of a disciple such as straightforwardness, self-control, restraint of the senses, serenity of mind, discrimination, dispassion, etc. This is the Upalakshana (the truth alluded to where only a part is stated) and Asuya is the Upalakshaka (the hint which alludes to the Upalakshana).

राजदिद्या राजगुह्यं पदित्रदमिमुत्तमम् ।

प्रत्यक्षिगमं म्यण सुसुखं कतुणमव्ययम् ॥२॥

राजदिद्या theking ofsciences, राजगुह्यम् kinglysecret,पदित्रम्purifier,इमिthis,उत्तमम्highest, प्रत्यक्षिगमम् realisablebydirect,Intuitionalknowledge,म्यणम्accordingtorighteousness,सुसुखम्Very easy, कतुणम्toperform, अव्ययम् imperishable.

2. Thisisthekinglyscience,the kinglysecret,thesupremebirtpurifier,realisablebydirect intuitionalknowledge, according to righteousness, very easy to perform and imperishable.

Commentary:InthisverseLordKrishnaeulogisestheknowledgeofBrahmanveryhighlyinorderto create a great interest in the spiritual aspirants for attaining It quickly.

There is neither blind faith nor faith-mongering in this 'royal science'. The truth, the sovereign secret (the Self for the Absolute) can be directly realised by intuition or immediate perception. The science of the Absolute is the most splendid of all sciences. It is the science of sciences. Of sciences the highest, of secrets the most profound, of purifiers the supreme is this. The knowledge of Brahman is the best purifier. It reduces the roots of all Karmas and all the Karma themselves which have been stored up in the course of many thousands of births, into ashes in the twinkling of an eye. It destroys Avidya along with its effects. An expiatory act (Prayaschitta) cannot destroy all sins. It removes the effect of a single sin, only to some extent. Even if it is removed the effect of that sin remains in a subtle state in the mind and forces him to do sinful acts in his next birth. But the knowledge of the Self destroys quickly all the sins in their gross and subtle states that are accumulated in the course of several thousands of births along with Avidya, their cause. That is the reason why it is a supreme purifier. The causal body of the Jiva is called Mula-Avidya (root-ignorance). The Avidya or the veil of ignorance that envelops the visible objects of this world is called Sthula Avidya or gross ignorance. The

knowledge of the Self is not opposed to Dharma. It is the fruit of all actions done in many births without expectation of fruits. Further, the knowledge of the Absolute can very easily be attained, One may think that this knowledge will perish soon as it is easily obtained, when its effect is exhausted. It is not so. It is imperishable. It is everlasting. It shines forever by its own Self-effulgence. He who has tasted this never even once certain is immortal. Therefore the knowledge of the Absolute is attainable in any birth. You will wledge of the Absolute attain it any how in this birth, as it is very difficult to get a human birth. Strive hard every moment, for life is uncertain and the prize (final liberation) is great.

अश्रद्दनाः पुरुषा र्मणस्यास्य परिप ।

अप्राप्य मांदनितणिमृत्युसंसारिणदन॥३॥

अश्रद्दनाः withoutfaith, पुरुषाः men, र्मणस्य of duty, अस्य of this, परिप O scorcher of foes, अप्राप्य withoutattaining, माम् Me, दनितणि return, मृत्युसंसारिणदन in the path of this world of death.

3. Those who have no faith in this Dharma (knowledge of the Self), O Parantapa (Arjuna), return to the path of this world of death without attaining Me.

Commentary: Arjuna asks, “O Lord, why do people not attempt to attain this knowledge of the Self when it can be easily attained, when it is the highest of all things, and when it gives the greatest benefits? All should certainly attain this knowledge.” The Lord replies, “O My beloved disciple, people have no faith in this Dharma or knowledge and so return to the path of this world of death. Even if they strive with the help of the means of their own imagination they cannot attain Me as they are not endowed with the right means prescribed by the scriptures.”

Dharma means law, religion, knowledge of the Self.

This faith is not mere intellectual belief in certain dogmas or principles. It is not merely belief in the statement of another. It is unshakable firm inner conviction that the knowledge of the Self alone can give one supreme peace, immortality and eternal bliss. It was this strong and unflinching faith of Sri Sankara that goaded him to leave his mother and take shelter under the kind protection of his Guru Sri Govindapada for attaining this knowledge which is the “supreme purifier, intuitional, according to righteousness, very easy to perform, and imperishable.” It was the strong faith of Lord Buddha that induced him to have that iron determination which he expressed in these words, “I will not budge an inch from my seat till I get illumination.” Faith goes hand in hand with fiery determination.

The Lord has eulogised the knowledge of the Self in the first two verses by the positive method (Vidhi Mukhastuti). He has extolled it in the third verse by the negative method (Nishedha Mukhastuti). The benefit of obtaining knowledge of the Self are described in the first and the second verses. This is the Selfukhastuti. The disastrous effects that result from obtaining the knowledge of the Self are described in the third verse. This is Nishedha Mukhastuti.

The

greedy, lustful and sinful persons who are the followers of the philosophy of the flesh, who lead the life of the demons who worship the body taking it to be the Self, and who have no faith in the knowledge of the Self, do not reach Me. They do not even possess an iota of devotion which is also one of the paths that lead to Me. They remain in the path of the world of death which leads to hell and the lower births of animals, worms, Etc.

या ततदमिं सिं जगिच्चिमूदतणना ।

मत्स्थादन सिणभूतादन न चाहं तेष्विक्तस्थतः ॥४॥

मया by Me, ततम् pervaded, इमि this, सिणम् all, जगत् world, अव्यिमूदतणना by the unmanifested form, मत्स्थादन exist in Me, सिणभूतादन all beings, न not, च and, अहम् I, तेषु in them, अिक्तस्थतः placed.

4. All this world is pervaded by Me in My unmanifest aspect; all beings exist in Me, but I do not dwell in them.

Commentary: Avyaktamurti is Para Brahman or the Supreme Unmanifested Being invisible to the senses but cognisable through intuition. All beings from Brahma, the Creator, down to the blade of grass or an ant, dwell in the transcendental Para Brahman. They have no independent existence: they exist through the Self which is the support for everything, which underlies

Them all. Nothing here contains It. As Brahman is the Self of all beings, one may imagine that It dwells in them. But it is not so How could it be? How can the Infinite be contained in a finite object? Brahman has no connection or contact with any material object, just as a chair or a table has contact with the ground or man or a book. So It does not dwell in those beings. That which has no connection or contact with objects contained anywhere as if in or beings cannot be a vessel, trunk, room or receptacle The Self is not rooted in all these forms. It is not contained by any of these forms just as the ether is not contained in any form though all forms are derived from the ether. All beings appear to be living in Brahman, but this

is an illusion. If this illusion vanishes, nothing remains

anywhere except Brahman. When ignorance, the cause of this illusion, disappears, the very idea of the existence of these beings also will vanish. In verses 4 and 5 the Lord uses a paradox or an apparent

contradiction: “All beings dwell in Me and yet

do not dwell in Me: I do not dwell in them.” For a thinker there is no real contradiction at all. Just as space contains all beings and yet is not touched by them, so also Para Brahman contains everything and yet is not touched by them. Even Mulaprakriti, the source or womb of this world, is supported by Brahman. Brahman has no support or root. It rests in Its own pristine glory. (Cf. VII. 12, 24; VIII. 22)

न च मत्स्थादन भूतादन पश्य मे योगमैश्वरम् ।

भूतभृन्नच भूतस्थोममिा भूतभिनः ॥५॥

न not, च supporting the beings, मत्स्थादन dwelling in Me, भूतादन beings, पश्य behold, मे My, योगम् Yoga, ऐश्वरम् Divine, भूतभृत् supporting the beings, न not, च and, भूतस्थः dwelling in the beings, मम My, आ Self, भूतभिनः bringing forth beings.

5. No beings exist in Me (in reality): behold My divine Yoga, supporting all beings, but not dwelling in them, is My Self, the efficient cause of beings.

Commentary: Brahman or the Self has no connection with

Any object as It is very subtle and attributeless and formless; and so It is unattached (Asanga). There cannot be any real connection between matter and Spirit. Saakara (an object with form) can have no connection with Nirakara (the formless). How could this be? “Devoid of attachment It is never attached.” (Brihadaranyaka Upanishad, III. 9. 26) Though unattached, It supports all beings; It is the

efficient or instrumental cause; It brings forth all beings but It does not dwell in them, because It is unconnected with any object. This is a great mystery. Just as the dreamer has no connection with the dream object, just as ether or air has no connection with the vessel, so also Brahman has no connection with the objects or the body. The connection between the Self and the physical body is illusory.

The Adhishtana or support (Brahman) for the illusory object (Kalpitam) superimposed on Brahman has no connection whatsoever with the qualities or the defects of the objects that are superimposed on the Absolute. The snake is superimposed on a rope. The rope is the support (Adhishtana) for the illusory snake (Kalpitam). This is an example of superimposition or Adhyasa. (Cf. VII. 25; X. 7; XI. 8)

यथाऽऽकाशकस्थतो दनत्वं ियुः सिणत्रगो महान् ।

तथा सिणदर्भूतादनमत्स्थानीतुयुपराय॥६॥

यथा as, आकाशकस्थतः rests in the Akasa, दनत्यम् always, ियुः the air, सिणत्रगः moving everywhere, महान् great, तथा सिणदर् भूतान् beings, मत्स्थादन rest in Me, इदं thus, उपरय know.

6. As the mighty wind, moving everywhere, rests always in the ether, even so, know thou that all beings rest in Me.

Commentary: The Lord gives a beautiful illustration or simile in this verse to explain what He has said in the previous two verses. Just as the wind never rests in the ether (space) without any contact or attachment, so also all beings and objects rest in Brahman without any attachment or contact at all. These objects cannot produce any effect on It.

What sort of relationship is there between Brahman and the objects of this universe? Is it Samyoga, Samavaya or Tatatmya Sambandha? The relationship of the stick with the drum is Samyoga Sambandha. Let us assume that there is such a Sambandha (relationship or connection). There cannot be connection between all the parts because Brahman is infinite and the elements are finite. You may say that there is connection of the Ekadesa type. This is also not possible, because there can be such a relationship only between objects which possess members or parts like the tree and monkey. (Ekadesa is partial).

Brahman has no parts. If you

say that there is Samavaya Sambandha between Brahman and the objects or the elements, this is also not possible. The relationship between the attribute and the possessor of that attribute is called Samavaya Sambandha. The relationship between an individual Brahmin and the whole Brahmin caste is also Samavaya Sambandha. The relationship between hand and man, between the leg and the man is also Samavaya Sambandha. Such a relationship does not exist between Brahman and the objects or the elements.

The third kind of relationship, viz., Tatatmya Sambandha is seen to exist between milk and water, fire and the iron ball. Milk shares its qualities of sweetness and whiteness with water. Fire shares its qualities of brilliance, heat and redness with the hot iron ball. This too is not possible between Brahman and the objects or the elements, because Brahman is existence-Knowledge-Bliss Absolute and all-full and perfect; whereas the elements are insentient, finite and painful. How can they with quite contrary qualities have Tatatmya Sambandha with Brahman?

Therefore it can be admitted that the elements have only got Kalpita Sambandha (superimposition) with Brahman. That object which is superimposed on the substratum or support exists in name only. It does not exist in reality. Brahman is the support or the substratum for this world of names and forms. World here includes all beings and their three kinds of bodies (physical, mental and causal). Therefore, the elements or the beings in this world are not really rooted in Brahman. They do not really dwell in Brahman. It is all in name only.

Vayu also means Sutratman or Hiranyagarbha. Bhuta also means the individual consciousness. Just as the ether in the pot is not distinct from the universal ether before the origin and after the destruction of the pot and even when the pot exists, and it is of the nature of the universal ether during the three periods of time, so also the individual soul is of the nature of Brahman during the three periods of time, past, present and future. Just as all effects exist in a state of non-difference in their material cause before

they appear, during

their period of existence and after their destruction, so also the individual souls are not different from Brahman before the origin of the various limiting adjuncts like mind, intellect, etc., during the period of their existence and after their destruction.

सिणभूतादनकिौय प्रकृदत याक्ति मादमकाम् ।

कल्पक्षयेपुनस्तादन कल्पिौ दिसृजाम्यहम् ॥७॥

सिणभूतादन All beings, किौय O Kaunteya, प्रकृदतम् to Nature, यादन go, मादमकाम् My, कल्पक्षये at the end of the Kalpa, पुनः again, तारर them, कल्पिौ at the beginning of the Kalpa, दिसृजादम send forth, अहम् I.

7. All beings, O Arjuna, go into My Nature at the end of a Kalpa; I send them forth again at the beginning of (the next) Kalpa.

Commentary: Prakriti: The inferior one or the lower Nature composed of the three qualities, Sattva, Rajas and Tamas

Just as the grass grows from the earth and dries up in the earth, just as the ripples and waves rise from the ocean and disappear in the ocean itself, just as the dreams proceed from the mind and melt away in the mind itself when the dreamer comes back to the waking state, so also the beings which arise from Nature merge into it during dissolution or Pralaya.

Pralaya is the period of dissolution. Maha-Utpatti is the time of creation. (Cf. VIII. 18, 19)

प्रकृदतं स्वामिष्टभ्य दिसृजादम पुनः पुनः ।

भूतग्रामदममं कृत्स्नमिशं प्रकृतिणशात् ॥८॥

प्रकृदतम् Nature, स्वाम् My own, अिष्टभ्य having animated, दिसृजादम् (I) send forth, पुनः again, पुनः again, भूतग्रामम् multitude of beings, इमम् this, कृत्स्नम् all, अिशम् helpless, प्रकृतेः of Nature, शिात् by force.

8. Animating My Nature, I again and again send forth all this multitude of beings, helpless by the force of the Nature.

Commentary: The Lord leans on, presses or embraces Nature. He invigorates and fertilises Nature which had gone to sleep at the end of the Mahakalpa or universal dissolution and projects again and again this whole multitude of beings. He gazes at each level and plane after plane comes into being. The term

Prakriti denotes or indicates the five Kleshas or afflictions, viz., Avidya (ignorance), Asmita (egoism), Raga (likes), Dvesha (dislikes) and Abhinivesa (clinging to earthly life). (Cf. IV. 6)

न च मां तादन कमाणदर् दनबध्नक्ति नञ्जय

| ङिसीनिासीनमसिं तेषु कमणसु ॥९॥

न not, च and, माम् Me, तादन these, कमाणदर् acts, दनबध्नक्ति bind, नञ्जय O Dhananjaya, ङिसीनित् like one indifferent, आसीनम् sitting, असिम् unattached, तेषु in those, कमणसु acts.

9. These acts do not bind Me, O Arjuna, sitting like one indifferent, unattached to those acts.

Commentary: These acts: Creation and dissolution of the universe. I am the only cause of dissolution of the universe. I am the only cause of Nature and its activities and yet, being indifferent to everything, I do nothing. Nor do I cause anything to be done.

I remain as one neutral or indifferent or unconcerned. I have no attachment for the fruits of those actions. Further I have not got the egoistic feeling of agency: “I do this.” I know that the Self is actionless. Therefore the actions involved in creation and dissolution do not bind Me. As in the case of

Isvara so in the case of others also: the absence of the egoistic feeling of agency and the absence of attachment to the fruits of action is the cause of freedom (from Dharma and Adharma, virtue and evil) The ignorant man who works with egoism and who expects rewards for his actions is bound by his own actions like the silkworm in the cocoon.

Just as the neutral referee or umpire in a cricket or football match is not affected by the victory or defeat of the parties, so also the Lord is not affected by the creation and destruction of this world as He remains unconcerned or indifferent and as He is a silent and changeless witness. (Cf. IV. 14)

मयाऽध्यक्षेर् प्रकृदतः सूयते सचराचरम् ।

हेतुनाऽनेन किौय जगदद्वपररितणते ॥१०॥

मया by Me, अध्यक्षेर् as supervisor, प्रकृदतः Nature, सूयते produces, सचराचरम् the moving and the unmoving, हेतुना by cause, अनेन by this, किौय O Kaunteya, जगत् the world, दिपररितणते revolves

10. Under Me as supervisor, Nature produces the moving and the unmoving; because of this, O Arjuna, the world revolves

Commentary: The Lord presides only as a witness. Nature does everything. By reason of His proximity or presence, Nature sends forth the moving and the unmoving. The prime cause of this creation is Nature. For the movable and the immovable, and for the whole universe, the root cause is Nature itself. Although

all actions are done with the help of the light of the sun, yet, the sun cannot become the doer of actions. Even so the Lord cannot become the doer of actions even though Nature does all actions with the help of the light of the Lord. As Brahman illumines Avidya (ignorance), the material cause of this world,

It is regarded as the cause of

this world. The magnet is quite indifferent although it makes the iron pieces move on account of its proximity. Even so the Lord remains indifferent although He makes Nature create the world. As the Lord

and the Witness, He presides over this world which consists of moving and unmoving objects; the manifested and the unmanifested wheel round and round.

What is the purpose of creation? Why has God created this world when He has really no concern with any enjoyment whatsoever? This is a transcendental question or Atiprasna. It is therefore irrelevant to ask or to answer this question. You cannot say that God created this world for His own enjoyment because He really does not enjoy anything. He is a mere witness only. (CJ. X. 8)

अिजानक्ति मां मूढा मानुषीं ंतनुमादश्रतम्।

परं भिमजानि मम भूतमहेश्वरम्॥११॥

अिजानक्ति मां मूढा: disregard, Me, fools, मानुषीम् human, तनुम् form, आदश्रतम् assumed, परम् higher, भिमम् अजानत not knowing, मम My, भूतमहेश्वरम् the Great Lord of beings.

11. Fools disregard Me, clad in human form, not knowing My higher Being as the great Lord of (all) beings.

Commentary: Fools only find fault with My pure nature, just as a man with jaundiced eyes finds all objects to be yellow. The man who is suffering from fever finds even milk as bitter as the essence of neem. Those who wish to behold Me by means of the physical eyes cannot know Me. If anyone takes the mirage for the Ganga, can he find any water there?

Fools who do not have discrimination and right understanding despise Me, dwelling in the human form. I have taken this body to bless My devotees. These fools have no knowledge of My higher Being. They do not know that I am the great Lord, the Supreme Self, the luminous, omniscient, pure, ever free, immortal, wise, the Self of all. These fools take Me for an ordinary mortal and despise Me always. The wise know both My transcendental nature and the glory of My manifestation.

I pervade, permeate and interpenetrate the universe. I am the support of this world, body, mind, life-force and the senses and yet there are some miserable fools, who say that I do not exist. There is thus not a place anywhere where I am not, and yet these people are not able to see Me. Look at the misfortune of these people. Pitiably is their lot! (Cf. IV. 6; VII. 24)

मोघाशा मोघकमाणर् मोघज्ञाना दिचेतसः ।

राक्षसीमासुरीचि प्रकृतमोदहनीदश्रताः ॥१२॥

मोघाशाः of vain hopes, मोघकमाणर्ः of vain actions, मोघज्ञानाः of vain knowledge, दिचेतसः senseless, राक्षसीम् devilish, आसुरीम् undivine, च and, एव verily, प्रकृतम् nature, मोदहनीम् deceitful, दश्रताः (are) possessed of.

12. Of vain hopes, of vain actions, of vain knowledge and senseless, they verily are possessed of the deceitful nature of demons and undivine beings.

Commentary: They entertain vain hopes, for there can be no hope in perishable forms. It is vain hope because they run after transient objects and miss the Eternal. It is vain action, because it is not performed by them as sacrifice unto the Lord. The Agnihotra (a ritual) and other actions performed by them are fruitless, because they insult the Lord. They are senseless. They have no discrimination. They have no idea of the eternal Self They worship their body only. They behold no self beyond the body. They neglect their own self. They do atrocious crimes and cruel actions. They rob others' property and murder people They partake of the nature of the demons and the undivine beings. The Rakshasas are Tamasic; and the Asuras are Rajasic. Prakriti means here Svabhava (one's own nature).

They see the external human body only. They have no knowledge of the Self that dwells within the body. They do not behold God in the universe. They live for eating and drinking only.

He who entertains hope of getting the rewards of actions through mere Karma alone, without the grace of the Lord is one of empty hope and empty deed. Karmas are insentient. They cannot give rewards independently. The omniscient Lord Who knows the relationship between Karmas and their fruits can dispense them. He who has obtained knowledge from books which do not admit of the existence of the Self and which do not speak of the Self is one of empty knowledge. This will not give any reward. That knowledge obtained through the study of spiritual books which treat of Brahman alone can give the reward. (Cf. VII. 15; XVI. 6, 20)

महान्सुतु मां पाथण िं ंप्रकृतमादश्रताः ।

भजन्त्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥१३॥

महानः great souls, तु but, माम् Me, पाथण Partha, िम् divine, प्रकृतम् nature, आदश्रताः refuted (in), भजति worship, अनन्यमनसः withaminddevoted to nothing else, ज्ञात्वा having known, भूतादिम् the source of beings, अव्ययम् imperishable.

13. But the great souls, O Arjuna, partaking of My divine nature, worship Me with a single mind (with the mind devoted to nothing else), knowing Me as the imperishable source of beings.

Commentary: Inatva Bhutadimavyayam: There is another interpretation-knowing Me to be the ayam There is origin of imperishable.

Daivim Prakritim: Divine or Sattvic nature. Those who are endowed with divine nature, and who possess self-restraint, mercy, faith, purity, etc.

Mahatmanah: Or, the high-souled ones are those whose pure minds have been made by Me, as My special abode. I dwell in the pure minds of the high-souled ones. They have sincere devotion to Me. Those who possess divine Sattvic nature, who are endowed with a pure mind, and who have knowledge of the Self are Mahatmas.

Bhutas: All living beings, as well as the five elements.

सततं कीर्तयिष्यामि यतिश्च दृढव्रतः।

नमस्यिष्यामि भक्त्या दनत्ययि उपासते ॥१४॥

सततम् always, कीर्तयिष्यामि glorifying, माम् Me, यतिः striving, च and, दृढव्रतः firm in vows, नमस्यिः prostrating, भक्त्या with devotion, दनत्ययिः always steadfast, उपासते worship.

14. Always glorifying Me, striving, firm in vows, prostrating themselves before Me, they worship Me with devotion always steadfast.

Commentary: These great souls sing My glory. They do Japa (repetition) of Pranava (Om). They study and recite the Upanishads. They hear the Srutis (the Vedas) from their spiritual preceptor, reflect and meditate on the attributeless Absolute (Nirguna Brahman). They cultivate the Sattvic virtues such as patience, mercy, cosmic love, tolerance, forbearance, truthfulness, purity, etc. They control the senses and steady the mind. They are firm in their vows of non-violence, truthfulness and purity in thought, word and deed. They worship Me with great faith and devotion as the inner Self hidden in their heart. As a neophyte cannot see God face to face, he will have to Worship his Guru (spiritual preceptor) first and regard him as God or Brahman Himself.

ज्ञानयज्ञेन चाप्यन्ये यजि मामुपासते ।

एकत्वेन पृथक्त्वेन बहुर्दिश्वतो मुखम् ॥१५॥

ज्ञानयज्ञेन with the wisdom-sacrifice, च and, अदप also, अन्ये others, यजिः sacrificing, माम् Me, उपासते worship, एकत्वेन पृथक्त्वेन as different, बहुर् in various ways, दिश्वतो मुखम् the All-faced.

15. Others also sacrificing with the wisdom-sacrifice worship Me, the All-faced, as one, as distinct, and as manifold.

Commentary: Others too sacrificing by the wisdom-sacrifice, i.e., seeing the Self in all, adore Me the One and the manifold, present everywhere. They regard all the forms they see as the forms of God, all

sounds they hear as the names of God. They give all objects they eat as offerings unto the Lord in various ways.

Some adore Him with the knowledge that there is only one Reality, the Supreme Being Who is Existence-Knowledge-Bliss. They identify themselves with the Truth or Brahman. This is the Monistic view of the Vedantins. Some worship Him making a distinction between the Lord and themselves with the attitude of master and servant. This is the view of the Dualistic School of philosophy. Some worship Him with the knowledge that He exists as the various divinities, Brahma, Vishnu, Rudra, Siva, etc. Visvatomukham:

Others worship Him Who has assumed all the manifold forms in the world, who exists in all the forms as the All-faced (the one Lord exists in all the different forms with His face on all sides, as it were). (Cf. IV. 33)

अहं क्रतुरहं यज्ञः स्वर्गऽहमहमौषर्म्।

मन्त्रोऽहमहमिज्यमहमदग्नरहं हुतम्॥१६॥

अहम् 1, क्रतुः sacrifice, अहम् I, यज्ञः the sacrifice, स्वर्गः the offering to Pitris or ancestors, अहम् I, अहम् I, औषर्म् the medicinal herbs and all plants, मन्त्रः sacred syllable, अहम् I, अहम् I, एि also, आज्यम् ghee or clarified butter, अहम् अदग्नः the fire, अहम् हुतम् the offering.

16. I am the Kratu; I am the Yajna; I (food) the Mantra; I am also the Ghee or the melted butter: I am the aina I am the offerings, I fire; I am the oblation.

Commentary: Kratu is a kind of Vedic sacrifice.

Yajna is the worship enjoined in the Smṛiti or the holy books laying down the law and the code of conduct.

I am the Mantra, the chant with which the oblation is offered to the manes or ancestors, and the shining ones (the Devatas or gods).

Hutam also means the act of offering.

Aushadham: All plants including rice and barley; or medicine that can cure diseases. (Cf. IV. 24)

दपताऽहमस्य जगतो माता रता दपतामहः।

दियं पदित्रमोँकार ऋक्साम यजुरिच॥१७॥

दपता father, अहम् I, अस्य of this, जगतः world, माता mother, रता the dispenser of the fruits of actions, दपतामहः grandfather, दियं the (one) thing to be known, पदित्रम् the purifier, ओँकारः the Omkara, ऋक् Rik, साम Sama, यजुः Yajus, एि also, च and.

17. I am the father of this world, the mother, the dispenser of the fruits of actions and the grandfather; the (one) thing to be known, the purifier, the sacred monosyllable (Om), and also the Rik-, the Sama- and the Yajur Vedas.

Commentary: Dhata: Supporter or sustainer by dispensing the fruits of actions.

Isvara or the Saguna Brahman is the father. Mula-Prakriti or the primordial Nature is the mother. The pure Satchidananda Para Brahman (Existence-Knowledge-Bliss Absolute) is the grandfather.

Vedyam: The one thing to be known. This is the Supreme Being.

Pavitram: Purifier. I am of the form of a bath in the holy river Ganga and the Gayatri Japa which purify the aspirants externally and internally.

Cha: and. This includes the Atharvana-Veda also. (Cf. XIV. 3)

गदतभणताण प्रभुः साक्षी दनिसः शरम् सुहत् ।

प्रभिः प्रलयः स्थानं दनर्नं बीजमव्ययम् ॥१८॥

गदतः thegoal, भताण thesupporter, प्रभुः theLord, साक्षी the witness, दनिसः the abode, शरम् the shelter, सुहत् thefriend, प्रभिः theorigin, प्रलयः thedissolution, स्थानम् the foundation, दनर्नम् the treasure-house, बीजम् the seed, अव्ययम् imperishable.

18. Iamthegoal,thesupporter,theLord,thewitness, the abode, the shelter, the friend, the origin, thedissolution,thefoundation,thetreasure-house and the seed which is imperishable.

Commentary: Iamthegoal,thefruitofaction.Hewho nourishes and supports is the husband. I am the witness of thegoodandevilactionsdonebytheJivas (individuals). I am the abode wherein all living beings dwell.Iamtheshelterorrefugeforthedistressed. I relieve the sufferings of those who take shelter underMe.Iamthefriend,i.e.,Idogoodwithout expecting any return. I am the source of this universe. InMethewholeworldisdissolved.Iamthe mainstay or the foundation of this world. I am the treasure-housewhichlivingbeingsshallenjoyinthe future. I am the imperishable seed, i.e., the cause of the originofallbeings.Therefore,takeshelterunder My feet.

तपाम्यहमहं िषं दनगृह्णामुयुतसृजादम च ।

अमृतं च मृत्युश्च सिसिहमजुणन ॥१९॥

तपादम give heat, अहम् I, अहम् I, िषम् rain, दनगृह्णादम withhold, उतसृजादम send forth, च and, अमृतम् immortality, च and, ि also, मृत्युः death, च and, सत् existence, असत् non-existence, च and, अहम् I, अजुणन O Arjuna.

19. (As the sun) I give heat; I withhold and send forth the rain; I am immortality and also death, existence and non-existence, O Arjuna.

Commentary: I radiate heat in the form of the sun. I send forth the rain in the form of Indra in the rainy season and I take it back during the rest of the year.

Sat: Existence, the manifested world (the effect).

Asat: Non-existence, the unmanifested (the cause).

Non-existence does not mean nothingness. The subtle, unmanifested cause is spoken of as non-existence. The Self or Brahman or the Eternal can never be altogether non-existence. It always exists. It is Existence Absolute. If you say that the subtle unmanifested cause is nothing, it is impossible to conceive existence coming out of nothing. The Chhandogya Upanishad asks, "How can existence come out of non-existence?" It is simply absurd to conceive that existence has arisen out of non-existence (nothing).

For a Vedantin (student or follower of Vedanta) Brahman (the Absolute) is Sat (existence) because It always exists and because It is unchanging. This manifested world is Asat or unreal. For the worldly-minded people who have neither understanding nor knowledge of Brahman, who are endowed with gross and impure mind, who do not have a sharp and subtle intellect, and who can perceive the gross forms only, this manifested world is the Sat and the subtle unmanifested Mula-Prakriti (the primordial Nature), the cause of this manifested world, is Asat. For them Brahman also is Asat. The unmanifested refers to Mula-Prakriti and Para Brahman also because both are hidden.

Every object has three states, viz., the gross (Sthula), the subtle (Sukshma) and the causal (Karana). Mahakarana (the great causeless cause) is Para Brahman. The gross and the subtle states are the effects of Karana. What you see outside is the physical body. This physical body is moved by the astral (the subtle) body made up of the mind, life-force and the senses. The causal body is the seed-body. From this seed-body have sprung the subtle and the gross bodies. Take the case of an orange. The outer skin is its physical body; the inner pulp or essence is the subtle body; the innermost causal body which gives rise to the pulp and the outer skin is the seed. This is only a gross illustration. The orange has got another kind of subtle and causal bodies. The worldly-minded man beholds the physical body only and takes this as the Truth. For him, the astral and the causal bodies are unreal.

तैरैदिद्या मां सोमपाः पूतपापायजैर्जैररष्वा स्वर्गणदत्तप्राथयि ।

ते पुण्यमासाद्य सुरेन्द्रलोकमश्नन्ति दिव्याक्तन्दिदिभोगान् ॥२०॥

दिद्याः the knowers of the three Vedas, माम् Me, सोमपाः the drinkers of Soma, पूतपापाः purified from sin, यजैर् by sacrifices, इष्वा worshipping, स्वर्गणदत्तम् way to heaven, प्राथयि pray, ते they, पुण्यम् holy, आसाद्य having reached, सुरेन्द्रलोकम् the world of the Lord of gods, अश्नन्ति eat (enjoy), दिव्यान् divine, दिदि in heaven, भोगान् the divine pleasures.

20. The knowers of the three Vedas, the drinkers of Soma, purified of all sins, worshipping Me by sacrifices, pray for the way to heaven; they reach the holy world of the Lord of the gods and enjoy in heaven the divine pleasures of the gods.

Commentary: Many aspirants climb up to a certain height on the ladder of Yoga. They are irresistibly swept away by the temptation of the higher planes (the heaven, and the plane of the celestial beings, etc.). They lose their power of discrimination and right understanding and thereby lose themselves in heavenly enjoyments. The dwellers of the higher planes, the shining ones, tempt the aspirants in a variety of ways. They say unto them, "O Yogi, we are very much pleased with your austerities and dispassion, spiritual practices and divine qualities. This is the plane for your final resting which you have

obtained through your merit and your austerities. We are all your servants to obey your orders and carry out your commands or behests. Here is the celestial car for you. You can move about anywhere you like. Here are the celestial damsels to attend on you. They will please you with their celestial music. Here is the 'wish-fulfilling tree which will give you whatever you want. Here is the celestial nectar in the golden cup, which will make you immortal. Here is the celestial lake of supreme joy. You can swim freely in this lake." The uncautious Yogi is easily carried away by the invitations of the gods and the sweet flowery speeches. He gets false satisfaction or contentment. He thinks that he has reached the highest goal of Yoga. He yields to the temptations and his energy is dissipated in various directions. As soon as his merits are exhausted he comes down to this earth-plane. He will have to start his upward climb on the spiritual ladder once more. But that dispassionate Yogi who is endowed with strong discrimination rejects ruthlessly these invitations from the gods, marches boldly on his spiritual path and stops not till he attains the highest rung on the ladder of Yoga or the highest summit on the hill of knowledge or Nirvikalpa Samadhi. He is fully conscious that enjoyments in heaven are as much worthless as those of this illusory world. The pleasures of heaven are subtle, exceedingly intense and extremely intoxicating. That is the reason why the uncautious, non-vigilant and less dispassionate aspirant yields easily to the temptations of the higher planes. Even in this physical plane, in the West and in America where there is abundance of wealth, plenty of dollars and gold, people enjoy subtle and intense sensual pleasures. Every day scientists bring out new inventions, new forms of sensual pleasures for the gratification of the mischievous and revolting senses. Even an abstemious man of simple habits of India becomes a changed man when he lives in America or Europe for some time. He yields to the temptations. Such is the power of Maya. Such is the influence of temptation. Such is the strength of the senses. That man who is endowed with strong discrimination, sustained dispassion, good self-analytic power, and burning yearning for liberation, can resist temptations and he alone can be really happy. He alone can attain the highest goal of life, the final beatitude or the sublime vision of the Infinite.

Those who drink the Soma juice are purified from sin. *Sacrifices*: Such as the Agnistoma, Jyotistoma. They worship Me as the Vasus and other deities (Rudras and Adityas) by sacrifices such as the Agnistoma.

Indra is the Lord of the gods. He is called Satakratu because he had performed a hundred sacrifices. The divine pleasures are the supernatural pleasures of the heaven.

Divya-Bhoga: An enjoyment that is beyond the reach of man or an enjoyment that can be had only by the celestial body of the gods or an enjoyment given by the gods in the heaven. The term Bhoga indicates sensual pleasures. Though the heavenly pleasures are of a very subtle nature, yet they are sensual pleasures only. (Cf. II. 45)

ते तं भुक्त्वा स्वर्गलोकं दिशालं क्षीरे पुण्ये मर्त्यलोकं दिशक्ति ।

एत्रयीर्मणमनुप्रपन्ना गतागतं कामकामा लब्धि ॥२१॥

ते they, तम् that, भुक्त्वा having enjoyed, स्वर्गलोकम् heaven-world, दिशालम् vast, क्षीरे at the exhaustion of, पुण्ये merit, मर्त्यलोकम् the world of mortals, दिशक्ति enter, एम् thus, त्रयीर्मणम् of the three Vedas, अनुप्रपन्ना: abiding by, गतागतम् the state of going and returning, कामकामा: desiring desires, लब्धि attain.

21. They, having enjoyed the vast heaven, enter the world of mortals when their merit is exhausted; thus abiding by the injunctions of the three (Vedas) and desiring (objects of) desires, they attain to the state of going and returning.

Commentary: When the accumulated merit (the cause of heavenly pleasures) is exhausted, they descend to this world. They come and go. They have no independence.

The Dharma of the three: Mere Vedic ritual, enjoined by the three Vedas.

Kama-Kamah: The people whose minds are filled with Vasanas or worldly tendencies.

अनन्यादश्चियि मां ये जनाः पयुणपासते ।

तेषां दनत्यादभयिनांयोगक्षेमं हिम्यहम् ॥२२॥

अनन्याः without others, दचियिः thinking, माम् Me, ये who, जनाः men, पयुणपासते worship, तेषाम् of them, दनत्यादभयिनाम् of the ever-united, योगक्षेमम् the supply of what is not already possessed, and the preservation of what is already possessed, हिम्यहम् I carry, अहम् I.

22. For those men who worship Me alone, thinking of no other, for those ever-united, I secure what is not already possessed and preserve what they already possess.

Interpretation. Persons who, meditating on Me as non-separate, Commentary: Ananyah: Non-separate.

This is another worship Me in all beings - to them who are ever devout, I secure Gain and safety. They consider themselves as non-separate, i.e., they look upon the Supreme Being as non-separate from their own Self; they look upon the Supreme Being as their own Self.

Those devotees who behold nothing as separate from themselves have no selfish interests of their own.

They certainly do not look for their own gain and safety. They have no desire for life or death. They have taken sole refuge in the Lord. They have nothing to lose, because there is nothing they call their own.

Their very bodies become God's. They have no desire for acquisition because all their desires are gratified by their communion with the Lord. They have eternal satisfaction as they possess all the divine Aisvarya, the supreme wealth of the Lord.

They entertain no other thought than those of the Lord. Consequently the Lord Himself looks after their bodily wants, such as food and clothing (this is known as Yoga), and preserves what they already possess (this is known as Kshema). He does these two acts. Just as the father and mother attend to the bodily needs of their children, so also the Lord attends to the needs of His devotees.

They direct their whole mind with full faith towards the Lord. They make the Lord alone the sole object of their thought. For them nothing is dearer in this world than the Lord. They live for the Lord alone.

They think of Him only with singleness of purpose and one-pointed devotion. They behold nothing but the Lord. They love Him in all creatures. When they lead such a life, the Lord takes the whole burden of securing gain (Yoga) and safety (Kshema) for them upon Himself.

Nityayuktah: Those who constantly meditate on the Lord with intense devotion and one-pointed mind. (Cf. VIII. 14; XVIII. 66)

येऽप्यन्यिता भि यजि श्रद्धयाऽक्तन्वताः ।

तेऽप मामि कौय यजन्त्यदिदपूर्णकम् ॥२३॥

ये who, अदप even, अन्यिताः othergods, भिः devotees, यजि worship, श्रद्धया with faith, अक्तन्वताः endowed, ते they, अदप also, माम् Me, एि alone, कौय O Kaunteya, यजक्ति worship, अदिदपूर्णकम् by the wrong method.

23. Even those devotees who, endowed with faith, worship other gods, worship Me alone, O Arjuna, by the wrong methodip

Commentary: They worship Me in ignorance. Their mode of worship is contrary to the ancient rule. Hence they return to this world.

People worship Agni, Indra, Surya, Varuna, the Vasus, etc. Even they attain Me, because I am everywhere. But their devotion is not pure. It is vicarious. Water should be given to the root and not to the branches. If the root is satisfied, the whole tree must be and is satisfied. Even so, if I (the root of this world and all the gods) am satisfied, all the gods must be and are satisfied. Though the messages from the five organs of knowledge reach the one consciousness, will it be right and useful to place a sweetmeat in the ear and a flower in the eyes? The function of eating must be done by the mouth alone and the function of smelling by the nose alone. Therefore I should be worshipped in My own name. They should know Me as the Self in all beings. They should recognise Me in other worship. I am the root. I am the source of all the gods and of this whole world. (Cf. IV. 11; VII. 20)

अहं दह सिणयज्ञानां भिो च प्रभुरिच।

न तु मामदभजानक्ति तत्त्वेनातश्च्यक्तिते॥२४॥

अहम् I, दह verily, सिणयज्ञानाम् ofallsacrifices, भिो enjoyer, च and, प्रभुः Lord, एि alone, च and, न not, तु but, माम् Me, अदभजानक्ति know, तत्त्वेनः essence (or in reality), अतः hence, च्यक्ति fall, ते they.

24. (For) I alone am the enjoyer and also the Lord of all sacrifices; but they do not know Me in essence (in reality), and hence they fall (return to this mortal world).

Commentary: They do not know that I, the Supreme Self, Am the enjoyer of all sacrifices enjoined in the Vedas and the Smritis (the codes of right conduct) and the Lord of all sacrifices. As I am the inner Ruler of this world I am the Lord of all sacrifices (Vide chapter VIII. The presiding deity of the sacrifice). I am the end of every sacrifice and yet these people worship other I am 4-Adhiyajno hamevatra: I am at the beginning and at gods. Therefore they worship in ignorance. As they worship other gods without recognising Me, and as they have ship consecrated their actions to Me, they return to this mortal world after their merits are exhausted from the planet to which they had attained as the result of their sacrifices.

Those who are devoted to other gods and who worship Me in ignorance (Avidhipurvakam) also get the fruit of sacrifice. How? (Cf. V. 29; XV. 9)

याक्ति िव्रता िन् दपतृन्याक्ति दपतृव्रताः ।

भूतादन याक्ति भूतेज्या याक्ति मद्यादजनोऽदप माम्॥२५॥

याक्ति go, विव्रताः worshippers of the gods, िन् to the gods, दपतृन् to the Pitris or ancestors, याक्ति go, दपतृताः worshippers of the Pitris, भूतादन to the Bhutas, याक्ति go, भूतेज्याः the worshippers of the Bhutas, याक्ति go, मद्यादजनः My worshippers, अदप also, माम् to Me.

25. The worshippers of the gods go to them; to the manes go the ancestor-worshippers; to the deities who preside over the elements go their worshippers; but My devotees come to Me.

Commentary: The worshippers of the manes such as the Agnisvattas who perform Sraaddha and other rites in devotion to their ancestors go to the manes. Those who worship the gods with devotion and vows go to them. Bhutas are 'elemental beings' lower than the gods but higher than human beings; they are the

Vinayakas, the hosts of Matris, the four Bhaginis and the like.

Those who devote themselves to the gods attain the form of those gods at death. Similar is the fate of those who worship the manes (their own ancestors) or the Bhutas. The fruit of the worship is in accordance with the knowledge, faith, offering and nature of worship of the devotee. Though the exertion

is the same, people do not worship Me on account of their ignorance.

Consequently they get very little reward.

My devotees obtain endless fruit. They do not come back to this mortal world. It is also easy for them to worship Me. How? (Cf. VII.23).

पत्वं पुष्ये फलं तोयं यो मे भक्त्या प्रयच्छदत ।

तिहं भक्त्युपहतमश्नादम प्रयतिनः ॥२६॥

पत्रम् a leaf, पुष्यम् a flower, फलम् a fruit, तोयम् water, यः who, के to Me, भक्त्या with devotion, प्रयच्छदत offers, तत् that, अहम् I, भक्त्युपातम् offered with devotion, अश्नादम eat (accept), प्रयतिनः of the pure-minded.

26. Whoever offers Me with devotion a leaf, a flower, a fruit or a little water that, so offered devotedly by the pure-minded, accept.

Commentary: A gift, however small, is accepted by the Lord, when it is offered with profound faith. The Lord is quite satisfied even with a leaf, a flower, a fruit or water, when it is offered with single-minded devotion and pure heart. Was He not satisfied with the little parched rice from the bundle of Sudama and the small berries offered by Sabari? You need not build a golden temple for Him. Build a golden

temple in your heart. Enthrone Him there. He wants only your devoted heart. But it is difficult to please Indra. You will have to offer valuable (material) objects to him.

A leaf, a flower or a fruit are merely symbols. The true means of attaining the Lord is pure unflinching devotion. All the objects of the state belong to the king. If the servants of the state offer with devotion some objects to the king he is highly satisfied. Even so all the objects of the whole world belong to Him. Yet, He is highly pleased if you offer even a little thing with devotion.

Asnami, literally means 'eat'. The indicative meaning or Lakshana Vritti is 'accept'.

यत्करोदष यिश्रादस यजुहुदष िादस यत् ।

यत्तपस्यदस किौय ततुकु रुष्व मिपणम् ॥२७॥

यत् whatever, करोदष thoudoest, यत् whatever, अश्रादस thouBavest, यत् whatever, जुहुदष thou offerest in sacrifice, िादस thougivest, यत् whatever, यत् whatever, तपस्यदस thoupracticed as austerity, किौय O Kaunteya, तत् that, कुरुष्व do, मिपणम् offering unto Me.

27. Whateverthoudoest, whateverthoueat, whateverthouofferest in sacrifice, whatever thou givest, whateverthoupractisestasausterity, OArjuna, doitasanoffering unto Me.

Commentary: Consecrate all acts to the Lord. Then you will be freed from the bondage of Karma. You will have freedom of action. He who tries to live in the spirit of this verse will be able to do self-surrender unto the Lord. Gradually he ascends the spiritual path step by step. His greedy nature is slowly dissolved now. He always gives. He is not eager to take. His whole life with all its actions, thoughts and feelings, is dedicated to the service of the Lord eventually. He lives for the Lord only. He works for the Lord only. There is not a bit of egoism now. His whole nature is transformed into divinity. When actions are dedicated to the Lord, there is no rebirth for you. This is the simplest method of Yoga. Do not waste your time any longer. Take it up from today.

All actions, all results and all rewards will go to the Lord. There is no separate living for the individual. Just as the river joins the sea abandoning its own name and form so also the individual soul joins the Supreme Soul giving up his own name and form, his own egoistic desires and egoism. The individual will have become one with the cosmic will.

Whateverthoudoest of thy own sweet will, whateverthouofferest in sacrifice as enjoined in the scriptures, whateverthougivest-such things as gold, rice, ghee, clothes, etc., to the Brahmins and others- whatever austerities such as the Chandrayana-Vrata (to destroy sin), control of the senses, etc., thou doest, do thou all these as an offering unto Me. (Cf. V.32; XII.6 and 8)

Now listen to what you will gain by doing thus.

शुभाशुभफलैरि मोक्षसे कमणबन्धनैः ।

संन्यासयोगाग्निं दिमि मामुपैष्यदस ॥२८॥

शुभाशुभफलैः from good and evil fruits, एमि thus, मोक्षसे (thou) shalt be freed, कमणबन्धनैः from the bonds of actions, संन्यासयोगिणि

[गीता. 8]

With the mind steadfast in the Yoga of renunciation, दिमिः liberated, माम् to Me, उपैष्यदस (thou) shalt come.

28. Thus shalt thou be freed from the bonds of actions yielding good and evil fruits, with the mind steadfast in the Yoga of renunciation,, and liberated, thou shalt come unto Me.

Commentary: Evam: Thus-when you thus offer every-thing to Me. Renunciation of the fruits of all works is Sannyasa. He who is equipped with the mind steadfast in the Yoga of renunciation is Sannyasayogayuktatma. The act of offering everything unto the Lord constitutes the Yoga of renunciation. It is also Yoga as it is an action. With the mind endowed with renunciation and Yoga thou shalt be freed from good and evil results while yet living and thou shalt come unto Me when this body falls.

An objector says, "Then the Lord has love and hatred as He confers His grace on His devotees only and not on others."

The answer is, "Not so. The Lord is impartial and is beyond love and hatred. His grace flows towards all. But the devotee receives it freely as he has opened his heart to the reception of His grace."

This is explained in the next verse.

समोऽहं सिणभूतेषु न मे देवेष्योऽक्तस्त न दप्रयः ।

ये भजक्ति तु मां भक्त्या मदय ते तेषु चाप्यहम् ॥२९॥

समः the same, अहम् I, सिणभूतेषु in all beings, न not, मे to Me, देवेष्यः hateful, अक्तस्त is, न not, दप्रयः dear, ये who, भजक्ति worship, but, माम् Me, भक्त्या with devotion, मदय in Me, ते they, तेषु in them, च and, अप्य also, अहम् I.

29. The same am I to all beings: to Me there is none hateful or dear, but those who worship Me with devotion are in Me and am also in them.

Recommentary: The Lord has an even outlook towards all He regards all living beings alike. No one He has condemned nor has he favoured. He is the enemy of none. He is the partial favourer of none. He is the The egoistic man only has created a wide gulf between himself and the Supremo unbreathed his wrong attitude, The Lord is closer to him than his own breath, nearer than his hands abroad is c I am like fire. Just as fire removes cold from those who

Draw near it but does not remove the cold from those who keep away from it, even so bestow My grace on My devotees and not owing to any sort of attachment on My part. Just as the light of the sun, though

pervading everywhere, is reflected only in a clean mirror but not in a pot, so also I, the Supreme Lord, present everywhere, manifest Myself only in those persons from whose minds all kinds of impurities (which have accumulated there on account of ignorance) have been removed by their devotion.

The sun has neither attachment for the mirror nor hatred for the pot. The Kalpavriksha has neither hatred nor love for people. It bestows the desired objects only on those who go near it. (Cf. VII. 17; XII. 14 and 20) Now hear the glory of devotion to Me.

अदप चेत्सुराचारोभजते मामनन्यभाक् ।

सारुरि स मिव्यःसम्यग्विदसतो दह सः ॥३०॥

अदप_{even}, चेत्_{if}, सुराचारः_{every wicked person}, भजते_{worships}, माम्_{Me}, अनन्यभाक्_{with devotion to none else}, सारुः_{righteous}, ए_{verily}, सः_{he}, मिव्यः_{should be regarded}, सम्यक्_{rightly}, विदसतः_{resolved}, दह_{indeed}, सः_{he}.

30. Even if the most sinful worships Me, with devotion to none else, he too should indeed be regarded as righteous for he has rightly resolved.

Commentary: Even if the most sinful worships Him with undivided heart, he too must indeed be deemed righteous for he has made the holy resolution to give up the evil ways of his life. Rogue Ratnakar became Valmiki by his holy resolution. Jagai and Madhai also became righteous devotees. Mary Magdalene, a woman of ill-fame, became a pious woman. Sin vanishes when thoughts of God arise in the mind. Chandrayana and Kricchra Vratas will remove only certain particular sins but the remembrance of the Lord, thoughts of the Supreme Being, Japa and meditation, and Abheda Brahma Chintana (contemplation of Absolute attitude) will destroy the sins committed by a person even in hundred crores of Kalpas or ages.

By abandoning the evil ways in his external life and by the force of his internal right resolution, he becomes righteous and attains eternal peace. (Cf. IV. 36)

दक्षप्त्रं भिदत मणिं शश्वच्छाक्तिं दनगच्छदत ।

कौय प्रदतजानीदह न मे भिः प्रश्यदत ॥३१॥

दक्षत्रम्_{soon}, भिदत_{(he) becomes}, मणिं_{righteous}, शश्वत्_{eternal}, शाक्तिम्_{peace}, दनगच्छदत_{attains to}, कौय_{O son of Kunti}, प्रदतजानीदह_{proclaim for certain, not}, मे_{My}, भिः_{Bhakta}, प्रश्यदत_{perishes}.

31. Soon he becomes righteous and attains to eternal peace; O Arjuna, proclaim thou for certain that My devotee never perishes.

Commentary: Listen, this is the truth, O Arjuna: you may proclaim that My devotee who has sincere devotion to Me, who has offered his inner soul to Me never perishes.
मां दह पाथणव्यपादश्रुत्य येऽदपसुयुः पापयोनयः ।

क्तस्त्रयो िश्यास्तथाशूद्रास्तेऽदपयाक्तिपरांगदतम्॥३२॥

माम् Me, दह indeed, पाथक् Partha, व्यपादश्रत्य taking refuge in, ये who, अदप even, सुयुः maybe, पापयोनयः of sinful birth, क्तस्त्रयः women, श्रियाः Vaisyas, तथा also, शूद्राः Sudras, ते they, अदप also, याक्ति attain, पराम् the Supreme, गदतम् Goal.

32. For, taking refuge in Me, they also who, O Arjuna, maybe of a sinful birth-women, Vaisyas as well as Sudras-attain the Supreme Goal.

Commentary: Chandalas or outcastes are of a sinful birth. Women and Sudras are debarred by social rules from the study of the Vedas. What is wanted is devotion. There is no need for family traditions. The elephant Gajendra remembered Me with devotion and attained Me in spite of his being an animal. The lowest of the low and the vile of the vile can attain Me if they have faith and devotion, if they sing and repeat My Name and if they think of Me always and think of no worldly object.

Prahlada was a demon and yet by his devotion forced Me to incarnate as Narasimha. Birth is immaterial. Devotion to everything. The Gopis attained Me through their devotion. Kamsa and Ravana attained Me through fear. Sisupala reached Me through hatred. Narada, Dhruva, Akrura, Suka, Sanat Kumara and others attained Me through their devotion. Nandan, a man of low caste but a great devotee of Lord Siva, had direct vision of the Lord in Chidambaram in South India. Raidas, a cobbler, was a great devotee. In the spiritual life or in the Adhyatmic sphere all the external distinctions of caste, colour and creed disappear altogether. Shabari, though a Bhilini (a tribe) by birth, was a great devotee of Lord Rama. Hindu scriptures are full of such instances. Hinduism does not restrict salvation to any one group or section of humanity. All can attain God if they have devotion.

दंकं पुनर्बाणह्वारः पुण्या भि राजषण्यस्तथा ।

अदनत्यमसुखं लोकदममं प्राप्य भजस्व माम् ॥३३॥

दकम् पुनः how much more, बाह्वारः Brahmins, पुण्याः holy, भिः devoted, राजषण्यः royal saints, तथा also, अदनत्यम् impermanent, असुखम् unhappy, लोकम् world, इमम् this, प्राप्य having obtained, भजस्व worship, माम् Me.

33. How much more (easily) then the holy Brahmins and devoted royal saints (attain the goal); having come to this impermanent and unhappy world, do thou worship Me.

Commentary: Rajarshis are kings who have become saints while discharging the duties of the kingdom.

It is very difficult to get a human birth which is the means of attaining the goal of life. Being born in this human body you should lead a life of devotion to the Lord. In the human body alone will you have the power to reflect (Vichara-Sakti), discrimination and dispassion. Even the gods envy the human birth.

This body is impermanent. It perishes soon. It brings pain of various sorts. So give up the efforts for securing happiness and comfort for this body. If you do not aim at Self-realisation even after attaining a human birth, you live in vain, you are 230 wasting your life and you are a 'slayer of the Self'. You will Again and again be caught in the wheel of birth and death.

मन्मना भि मद्भित्ते मद्याजीमां नमसुकुरु ।

मामिष्यदस युक्त्वैमिमानंमत्परायर्ः ॥३४॥

मन्मनाः withmindfilledwith Me, भि bethou, मद्भिः M devotee, मद्याजी sacrificing unto Me, माम् unto Me, नमस्क down, माम् toMe, एि alone, एष्यदसthoushalt come, युक्त्वा havin united, एिम् thus, ओिानम् theself, मत्परायर्ः takingMe as theSupreme Goal.

34. Fix thy mind onMe; be devoted to Me; sacrifice urte Me; bow down to Me; having thus united thy whole self toMe taking Me as the supreme goal, thou shalt come unto Me.

Commentary: Fill thy mind with Me. Fix your head, heart and hands on Me. Get your heart in tune with Me. Become a true worshipper. You will secure eternal bliss. Having known Me you will cross beyond death.

The whole being of man should be surrendered to the Lord without reservation. Then the whole life will undergo a wonderful transformation. You will have the vision of God everywhere. All sorrows and pains will vanish. Your mind will be one with the divine consciousness.

Just as the pot-ether becomes one with the universal ether when the limiting adjunct (pot) is broken, just as the Ganga and the Yamuna, leaving their names and forms become one with the ocean, so also the sage gets rid of Avidya and all sorts of limiting adjuncts through the direct realisation of the Self and becomes identical with Para Brahman.

Yuktva means steadied in thought, having thus fixed the mind on the Lord, knowing that I am the Self of all beings and the highest goal. (Cf. V. 17; VII. 7, 14; XVIII. 65)

(This chapter is known by the name Adhyatma Yoga also.)

ॐ तत्सत् इदत् श्रीमद्भगिीतासूपदनषतुसु

र्हदिद्यायां योगशास्त्रे श्रीकृष्णाजुणनसंीि

राजदिद्याराजगुह्ययोगो नाम निमोऽध्यायः ॥

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the ninth discourse entitled:

The Yoga of the Kingly Science and the Kingly Secret.

अथ िशमोऽध्यायः

TENTH DISCOURSE

ववभूवतयोगः

THE YOGA OF THE DIVINE GLORIES

श्री भगवानुवाच

भूय एमहाबाहोशृ मे परमं िचः ।

यतेतेहं प्रीयमायिष्यादम दहतकाम्यया ॥१॥

भूयः again, ए verily, महाबाहो O mighty-armed, शृ hear, मे My, परमम् supreme, चिः word, यत् which, ते tothee, अहम् I, प्रीयमाय who art beloved, िष्यादम (I) will declare, दहतकाम्यया wishing (thy) welfare.

The Blessed Lordsaid:

1. Again, O mighty-armed Arjuna, listen to My supreme word which I will declare to thee who art beloved, for thy welfare.

Commentary: I shall repeat what I said before (in the seventh and the ninth discourses). My essential nature and My manifestations have already been pointed out. As it is very difficult to understand the divine nature, I shall describe it once more to you, although it has been described already. I shall tell you of the divine glories and point out in which forms of being I should be thought of.

I will speak to you as you are delighted to hear Me. Now your heart is taking delight in Me.

The Lord wants to encourage Arjuna and cheer him up and so He Himself comes forward to give instructions to Arjuna even without his request.

Paramam Vachah: supreme word. Paramam means supreme, revealing the unsurpassed truth (Niratisaya Vastu which is Brahman).

O Arjuna! You are immensely delighted with My speech, as if you are drinking the immortalising nectar.

न मे िदुः सुरगः प्रभिं न महषणयः ।

अहमादिदहण िनां महषीरं च सिणशः ॥२॥

न not, My, िदुः know, सुरगः the hosts of gods, प्रभिम् origin, न not, महषणयः the great sages, अहम् I, आदि the beginning, दह for, िनिम् of the gods, महषीरम् of the great sages, च and, सिणशः in every way.

2. Neither the hosts of the gods nor the great sages know My origin; for in every way I am the source of all the gods and the great sages.

Commentary: Prabhavam: Origin. It may also mean great lordly power.

Maharshis: great sages like Bhrigu.

As I am the source of all these gods, sages and living beings, it is very difficult for them to know Me.

Sarvasah: In every way-not only am I the source of all the gods and the sages but also their efficient cause, their inner ruler and the dispenser or ordainer and the guide of their intellect, etc.

यो मामजमनादिचिदत्तलोकमहेश्वरम्।

असमूढः स मयेषु सिणपापैः प्रमुच्यते ॥३॥

यः who, माम् Me, अजम् unborn, अनादिम् beginningless, and, दिते knows, लोकमहेश्वरम् the great Lord of the worlds, असमूढः undeluded, सः he, मयेषु amongst mortals, सिणपापैः from all sins, मुच्यते is liberated.

3. He who knows Me as unborn and beginningless, as the Great Lord of the worlds, he, among mortals, is undeluded and he is liberated from all sins.

Commentary: As the Supreme Being is the cause of all the worlds, He is beginningless. As He is the source of the gods and the great sages, there is no source for His existence. As He is beginningless He is unboon. He is the great Lord of all the worlds.

Asammudhah: Undeluded. He who has realised that this is the Self is not different from the Supreme Self on an undeluded person. Through the removal of ignorance the delusion which is of the form of mutual superimposition between the Self and the not-Self is also removed. He is freed from all sins done consciously or unconsciously in the three periods of time.

The ignorant man removes his sins through the performance of expiatory acts (Prayaschitta) and enjoyment of the results. But he is not completely freed from all sins because he continues to do sinful actions through the force of evil Samskaras or impressions because he has not eradicated ignorance, the root cause of all sins, and its effect, egoism and superimposition or the feeling of 'I' in the physical body. As he dies, swayed by the forces of evil Samskaras, he engages himself in doing sinful actions in the next birth. But the sage of Self-realisation is completely liberated from all sins because ignorance, the root cause of all sins, and its effect, viz., the mistaken notion that the body is the Self on account of mutual superimposition between the Self and the not-Self, is eradicated along with the Samskaras and all the sins. The Samskaras are burnt completely like roasted seeds. Just as burnt seeds cannot germinate, so also the burnt Samskaras cannot generate further actions or future births.

For the following reason also, I am the great Lord of the worlds.

बुद्धशानमसंमोहः क्षमा सत्यं िमः शमः ।

सुखं िःखं भिोऽभो भयं चाभयमि च ॥४॥

बुद्धिः intellect, ज्ञानम् wisdom, असंमोहः non-delusion, क्षर् forgiveness, सत्यम् truth, मिः self-restraint, शमः calmness, सुखम् happiness, दुःखम् pain, पतः birth or existence, अभाः non-existence, भयम् fear, and, अभयम् fearlessness, एव even, च and.

4. Intellect, wisdom, non-delusion, forgiveness, truth. Self-restraint, calmness, happiness, pain, existence or birth non-existence or death, fear and also fearlessness,

Commentary: Intellect is the power which the Antahkarana (the fourfold inner instrument-the mind, the subconscious mind, intellect and egoism) has of understanding subtle objects. Wisdom is knowledge of the Self. Non-delusion is freedom from illusion. It consists in acting with discrimination when anything has to be done or known at the moment. Patience is the non-agitation of the mind when assaulted or abused. Not thinking of any harm or evil for those who have assaulted or abused is also patience. Patience is enduring without lamentation the three kinds of pains, Adhyatmika, Adhidaivika and Adhibhautika Taapas. Fever, etc., is Adhyatmika pain. Pain or discomfort from severe cold, heat, too much rain, thunder, and lightning is Adhidaivika pain. Pain from scorpion-sting, snake-bite, and wild animals is Adhibhautika pain. Satyam or truth is veracity. It is speaking of one's own actual or real

experience of things as actually

heard or seen. There is not the least twisting or exaggeration or the slightest modification of facts. Dama or self-restraint is control of the external senses. It is withdrawal of the senses (ear, skin, eyes, tongue and nose) from their respective objects (viz., sound, touch, form, palatable foods and fragrance). Sama is calmness or tranquillity of the mind produced by checking the mind from thinking of external objects of the senses and by disconnecting it from the senses.

Sukham: Happiness. That which has Dharma or virtue as its chief cause and that which is favourable to all beings, is happiness. Duhkham: That which has Adharma as its cause and that which is unfavourable to all beings, is pain. That which appears is Bhavah. Sat is Bhavah. Asat or unreality is Abhavah.

अदहंसा समता तुदष्टस्तपो िनं यशोऽयशः ।

भक्तिभिः भूतानां मत्त एव पृथक्किरुः ॥५॥

अदहंसा non-injury, समता equanimity, तुदष्टः contentment, तपः sterity, निम् beneficence, यशः fame, अयशः ill-fame, भक्ति arise, पायाः qualities, भूतानाम् of beings, मत्तः from Me, एव alone, पृथक्किरुः of different kinds.

5. Non-injury, equanimity, contentment, austerity, beneficence, fame, ill-fame-(these) different kinds of qualities of beings arise from Me alone.

Ings mentary: Ahimsa is non-indur state living beings in thought, word and deed. Samata is that state wherein there it neither Raga (like) nor Dvesha (dislike), when one gets pleasant neiunpleasant objects. There is neither exhilaration when ont gets pleasant or favourable objects nor depression when one get unpleasant or unfavourable objects. Tushtih is satisfaction of contentment. The man of contentment is satisfied with whateve object he gets through Prarabdha. He is satisfied with his present acquisitions. He is free from greed and so he has peace of mind Contentment makes a man very rich. It annihilates

greed. Greed makes even a rich man a beggar of beggars. A greedy man is ever restless. Tapas is restraint of the senses, with bodily mortification through the practice of fasting and slow reduction of food. The strength of the body and the senses is reduced through fasting.

Danam is beneficence. It is sharing of one's own things with others according to one's own means, or distribution of rice, gold, cloth, etc., to a worthy person, in a fit place and time, especially to one who can do nothing in return. Yasas is fame due to Dharma or virtuous actions. Ayasah is ill-fame or disgrace due to Adharma or sinful actions. All these different kinds of qualities of living beings arise from Me alone, the great Lord of the worlds, according to their respective Karmas.

महर्षणयः सप्त पितृ चत्वारो मनिस्तथा ।

मद्भिः मानसा जाता येषां लोक इमाः प्रजाः ॥६॥

महर्षणयः the great Rishis, सप्त seven, पितृ ancient, चत्वारः four मनिः Manus, तथा also, मद्भिः possessed of powers like Me, मानसामना in mind, जाताः : born, येषाम् from whom, लोके in world, इमाः these प्रजाः creatures.

6. The seven great sages, the ancient four and also the Manus, possessed of powers like Me (on account of their minds being fixed on Me this ere born of (My) mind; from them are these creatures born in world.

Commentary: In the beginning I was alone and from Me came the mind and from the mind were produced the seven sages (such as Bhrigu, Vasishtha and others), the ancient four Kumaras (Sanaka, Sanandana, Sanatkumara and Sanatsujata), as well as the four Manus of the past ages known as Savarnis, all of whom directed their thoughts to Me exclusively and were therefore endowed with divine powers and supreme wisdom. The four Kumaras (chaste, ascetic youths) declined to marry and create

offspring. They preferred to remain perpetual celibates and to practise Brahma-Vichara or profound meditation on Brahman or the Absolute. They were all created by Me, by mind alone. They were all mind-born sons of Brahma. They were not

born from the womb like ordinary mortals. Manavah, men, the present inhabitants of this world, are the sons of Manu. The Manus are the mind-born sons of God. These creatures which consist of the moving and the unmoving beings are born of the seven great sages and the four Manus. The great sages were original teachers of Brahma-Vidya or the ancient wisdom of the Upanishads. The Manus were the rulers of men. They framed the code or rules of conduct or the laws of Dharma for the guidance and uplift of humanity. The seven great sages represent the seven planes also. In the macrocosm, Mahat or cosmic

Buddhi,

Ahamkara or the cosmic egoism and the five Tanmatras or the five root-elements of which the five great elements, viz., earth, water, fire, air and ether are the gross forms, represent the seven great sages. This

gross universe with the moving and the unmoving beings and the subtle inner world have come out of the above seven principles. In mythology or the Puranic terminology these seven principles have been symbolised and given human names. Bhrigu, Marichi, Atri, Pulastya, Pulaha, Kratu and Vasishtha are the seven great sages.

In the microcosm, Manas (mind), Buddhi (intellect), Chitta (subconsciousness) and Ahamkara (egoism) have been symbolised as the four Manus and given human names. The first group forms the base of the macrocosm. The second group forms the base of the microcosm (individuals). These two groups constitute this vast universe of sentient life.

Madbhava: with their being in Me, of My nature.

एतां दिभूदतंयोगंचममयिोदत्ततत्त्वतः।

सोऽदिकमेपेन योगेन युज्यते नात्र संशयः ॥७॥

एताम् this, दिभूदतम् (manifold)manifestationofMyBeing,योगम् Yoga power, च and, मम Mine, यः who, दत्ति knows, तत्त्वतः intruth, सः सोऽदिकमेपेन unshakable,योगेन with Yoga, युज्यते becomes united, न not, अत्र here, संशयः doubt.

7. Hewhointruthknowsthesemanifoldmanifestations of My Being and (this) Yoga-power of MinebecomesestablishedintheunshakableYoga;there is no doubt about it.

Commentary:KnowledgeofthegloryoftheLordisreallyconducive to Yoga. He who knows in essence the immanentpervadingpoweroftheLordbywhichHecauses the manifestations, and His diverse manifestations(Vibhutis),uniteswithHiminfirmunalterable Yoga and attains eternal bliss and perfect harmony. FromtheanttotheCreatorthereisnothingexcept the Lord. He who knows in reality this extensive manifestationoftheLordandHisYoga(Yogaherestands for what is born of Yoga, viz., infinite Yogic powersaswellasomniscience),isendowedwithfirmunwavering Yoga. He lives in the Eternal and is endowedwiththehighestknowledgeoftheSelf.Hewho has realised this Truth is free from the superiorityandinferioritycomplexes.Thereisrealawakening of wisdom in him. He will behold the Lord in all beingsandallbeingsintheLord.Hewillneverhateany creature on this earth. This is a rare living cosmic experience.TheYogirealisesthattheLordandHis manifestations are one. He attains the supreme goalandisabsorbedinHimthroughhiswholehearted devotion. He is perfectly aware of his oneness withtheSupremebyMydivineYoga.

He can keepthisbalanceofmindnowinwhateverenvironments and circumstances he is placed and can do any withtheSupremeSelf.(Cf.VII.25;IX.5;XI.8)

What is that unshaken Yoga with which they are endowed?

The answer follows.

अहं सिणस्य प्रभिमत्तः सिं प्रितणते ।

इदत मत्वा भजिमांबुर् भिसमक्तन्वताः ॥८॥

अहम् I, सिणस्य of all, प्रभिः the source, मत्तः from Me, सिणम् everything, प्रितणते evolves, इदत thus, मत्वा understanding, भजि worship, माम् Me, बुर् the wise, भिसमक्तन्वताः endowed with meditation.

8. I am the source of all; from Me everything evolves; understanding thus, the wise, endowed with meditation, worship Me.

Commentary: Waves originate in water, depend on water and dissolve in water. The only support for the waves is water. Even so the only support for the whole world is the Lord. Realising this, feeling the omnipresence of the Lord, the wise worship Him with devotion and affection in all places. The Supreme is the same in all countries and at all times. He is the material and the efficient cause.

As Mulaprakriti or Avyaktam the Lord is the source of all forms. The Lord is the primum mobile. He gazes at His Sakti (creative power) and the whole world evolves and the forms move. The worldly man who has neither sharp nor subtle intellect beholds the changing forms only through the fleshly eyes. He has no idea of the Indwelling Presence, the substratum, the all-pervading intelligence or the blissful consciousness. He is allured by the passing forms. He fixes his hopes and joy on these transitory forms. He lives and exerts for them. Here he rejoices when he gets a wife and children. If these forms pass away he is drowned in sorrow. But the wise ones constantly dwell in the Supreme, the source and the life of all, and enjoy the eternal bliss of the immortal, inner Self, their own non-dual Atman, albeit all these forms around them change and pass away. They are steadfast in Yoga. They are endowed with unshakable

Yoga. They are enthroned in Yoga. They worship the Supreme in contemplation and enjoy the indescribable bliss of Nirvikalpa Samadhi. Para Brahman, known as Vaasudeva, is the source of the whole world. From Him alone evolves the whole world with all its changes, viz., existence (Sthiti), destruction (Nasa), action (Kriya), fruit (Phala) and enjoyment (Bhoga). Understanding thus, the wise adore the Supreme Being and engage themselves in profound meditation on the Absolute. (Cf. IX. 10)

मक्तित्ता मद्गतप्रार् बोयिः परस्परम् ।

कथयिश्च मां दनत्यं तुष्यक्ति च रमक्ति च ॥९॥

मक्तित्ता: with their minds wholly in Me, मद्गतप्रार्: with their life absorbed in Me, बोयिः enlightening, परस्परम् mutually, कथयिः speaking of, च and, माम् Me, दनत्यम् always, तुष्यक्ति are satisfied, च and, रमक्ति (they) are delighted, च and.

9. With their mind and their life wholly absorbed in Me, enlightening each other and ever speaking of Me, they are satisfied and delighted.

Commentary: The characteristics of a devotee who has attained the realisation of oneness are described in this verse. The devotee constantly thinks of the Lord. His very life is absorbed in Him. He has

consecrated his whole life to the Lord. According to another interpretation, all his senses (which function because of the Prana), such as the eye are absorbed in Him. He takes immense delight in talking about Him, about His supreme wisdom, power, might and other attributes. He has completely dedicated himself to the Lord.

He feels intense satisfaction and is delighted as if he is in the company of his Beloved (God). The Purana says, "The sum total of the sensual pleasures of this world and also all the great pleasures of the divine regions (heavens) are not worth a sixteenth part of that bliss which proceeds from the eradication of desires and cravings." (Cf. XII. 8)

तेषां सततयुनांभजतां प्रीदतपूणकम् ।

मिदिम बुक्तद्वयगतयेन मामुपयाक्ति ते ॥१०॥

तेषाम् to them, सततयुनाम् eversteadfast, भजताम् (of the) worshipping, प्रीदतपूणकम् with love, मिदिम (I) give, बुक्तद्वयगम् Yoga of discrimination, तम् that, येन by which, माम् to Me, उपयाक्ति come, ते they.

10. To them who are ever steadfast, worshipping Me with love, I give the Yoga of discrimination by which they come to Me

Commentary: The devotees who have dedicated themselves to the Lord, who are ever harmonious and self-abiding, who are ever devout and who adore Him with intense love (not for attaining any selfish purpose), obtain the divine grace. The Lord gives them wisdom or the Yoga of discrimination or understanding by which they attain the knowledge of the Self. The Lord bestows on these devotees who have fixed their thoughts on Him alone, "devotion of right knowledge" (Buddhi Yoga) by which they know Him in essence. They know through the eye of intuition in deep meditation the Supreme Lord, the One in all, the Self of all, as their own self, destitute of all limitations. Buddhi here is the inner eye of intuition by which the magnificent experience of oneness is had. Buddhi Yoga is Jnana Yoga. (Cf. IV. 39; XII. 6 and 7)

Why does the Lord impart this Yoga of knowledge to His devotees? What obstacles does the Buddhi Yoga remove on the path of the aspirant or devotee? The Lord gives the answer in the following verse.

तेषामिनुकम्पाथणमहमज्ञानजं तमः ।

नाशयाम्याभिस्थोज्ञानीपेन भास्वता ॥११॥

तेषाम् for them, एि mere, अनुकम्पाथणम् out of compassion, अहम् I, अज्ञानजम् born of ignorance, तमः darkness, नाशयादम् (1) destroy, ओभिस्थः dwelling within their self, ज्ञानीपेन by the lamp of knowledge, भास्वता luminous.

11. Out of mere compassion for them, I, dwelling within 5 their Self, destroy the darkness born of ignorance by the luminous lamp of knowledge.

Commentary: Luminous lamp of knowledge: The Lord dwells in the heart of the devotees who constantly think of Him and destroys the veil or the darkness born of ignorance due to the absence of discrimination, by the luminous lamp of knowledge fed by the oil of pure devotion, fanned by the wind of profound meditation on Him, provided with the wick of right intuition, generated by the constant cultivation of celibacy, piety and other divine virtues held in the chambers of the heart free from worldliness, placed in the innermost recesses of the mind free from the wind of sense-attractions (withdrawn from the objects of the senses) and untainted by likes and dislikes, and shining with the light of knowledge of the Self caused by the constant practice of meditation.

The lamp is not in need of an instrument or means or any sort of practice for the removal of darkness. The generation of the light itself is quite sufficient to remove the darkness. As soon as the darkness is removed by the light, the pot, the chair and the other articles are seen. Even so the dawn of knowledge of the Self itself is quite sufficient to remove ignorance. No other Karma or practice is necessary. After the ignorance is removed by the knowledge of the Self, Brahman alone shines in Its pristine glory.

अरुन उवाच

परं ब्रह्म परं राम पदितुं परमं भिन् ।

पुरुषं शाश्वतं दिव्यमादिमजं दिभुम् ॥१२॥

परम् supreme, ब्रह्म Brahman, परम् supreme, राम abode, पदितुम् purifier, परमम् supreme, भिन् Thou, पुरुषम् Purusha, शाश्वतम् eternal. दिव्यम् divine, आदि िम् primeval God, अजम् unborn, दिभुम् omnipresent.

Arjuna said:

12. Thou art the Supreme Brahman, the supreme abode (or the supreme light), the supreme purifier, eternal, divine Person the primeval God, unborn and omnipresent.

Commentary: Param Brahma: The highest Self. The word Param indicates the pure and attributeless Absolute, free from the limiting adjuncts. It is Satchidananda Brahman. The 'inferior Brahman' is the Brahman with qualities (Saguna) or Isvara Brahman with the limiting adjuncts or the chosen object of meditation by the devotees.

Param Dhama means Param Tejah or the supreme light. From the Creator down to the blade of grass the Supreme Being is the support or substratum. Therefore He is known as the supreme abode.

Adideva: The primeval God or the original God Who existed before all other gods. This God is Para Brahman Itself. It is self-luminous.

Pavitram Paramam: Supreme purifier. The sacred rivers and holy places of pilgrimage can remove only the sins; but Para Brahman can destroy all sins and ignorance, the root cause of all sins. Therefore Para Brahman or the Supreme Self is the supreme purifier.

आहुस्त्वामृषयः सि िदषणनाणरिस्तथा ।

अदसतो िलोव्यासः स्वयंचिर्बिदिष मे ॥१३॥

आहुः (they)declared, त्वाम् Thee, ऋषयः theRishis, सै all, दिदिषणः Devarshi, नारिः Narada, तथा also, अदसतः Asita, िलिः Devala, व्यासः Vyasa, स्वयम् Thyself, च and, एि even, बिर्दिष (Thou) sayest, मे to me.

13. Allthesageshavethus declaredThee, as also the

Divine sageNarada;soalsoAsita, Devalaand Vyasa; and now Thou Thyself sayest so to me.

Commentary:Rishiisaholysage of disciplined mind and senses.

Devarshi: A divinesagemorehighly evolved than a Rishi.

सिणमेतदृतं मनेये यन्मां िदस केशि ।

न दह ते भगिन् व्यक्ति िदि न िनिः ॥१४॥

सिणम् all, एतत् this, ऋतम् true, मनेये (1) think, यत् which, माम् to me, िदस (Thou) sayest, केशि O Krishna, न not, दह verily, ते Thy, - भगिन् O blessed Lord, व्यक्तिम् manifestation, िदिः know, िदिः gods, not, िनिः demons.

14. I believe all this that Thou sayest to me to be true, O Krishna; verily, O blessed Lord! Neither the gods nor the demons know Thy manifestation (origin).

Commentary: Bhagavan is He, in whom ever exist the six attributes in their fullness, viz., Jnana (wisdom), Vairagya (dispassion), Aisvarya (lordship), Dharma (virtue), Sri (wealth) and Bala (omnipotence). Also, He Who knows the origin, dissolution and the future of all beings and Who is omniscient, is called Bhagavan.

Vyakti: Origin.

Danavah: Demons or the Titans.

Arjuna addresses the Lord as Keshava (Lord of all) because the Lord knows what is going on in his mind, as He is omniscient. As the Lord is the source of the gods, the demons and others, they cannot comprehend His manifestation or origin. (Cf. IV. 6)

स्वयभिनाऽनि ित्थ त्वं पुरुषोत्तम ।

भूतभिन भूतेश िदि जगत्पते ॥१५॥

स्वयम् Thyself, एि only, िना by Thyself, िनम् Thyself, त्थि (Thou) knowest, त्वम् Thou, पुरुषोत्तम O Purusha Supreme, भूतभिन Osource ofbeings, भूतेश O Lord of beings, िदि O God of gods, जगत्पते O ruler of the world.

15. Verily, Thou Thyself knowest Thyself by Thyself, O Supreme Person, O source and Lord of beings, O God of gods, O ruler of the world!

Commentary: Purushottama means the best among all Purushas. He assumes the four forms, viz., the source of beings, the Lord of beings, God of gods and ruler of the world. Hence He is called Purushottama. *Devadeva* is He who is worshipped even by Indra and other gods. *Jagatpati*: The Lord protects the world and guides the people through the instructions given in the Vedas. Hence the name ‘ruler of the world’.

मिहिणस्यशेषेर् दिव्या ह्यादिभूतयः ।

यादभदिणभूदतदभलोकादनमांसत्वं व्याप्य दतष्ठदस ॥१६॥

मिहि to tell, अहणदस (Thou) shouldst, अशेषेर् without remainder, दिव्या: divine, दह indeed, आदिभूतयः Thy glories, यादभ: by which, दिभूदतदभ: by glories, लोकान् worlds, इमान् these, त्वम् Thou, व्याप्य having pervaded, दतष्ठदस existest.

16. Thou shouldst indeed tell, without reserve, of Thy divine glories by which Thou existest, pervading all these worlds. None else can do so.)

कथं दिद्यामहंयोदगस्त्वां सि पररदचियन् ।

केषु केषु चभिषु दचन्त्योऽदस भगिन्मया ॥१७॥

कथम् how, दिद्याम् shall know, अहम् ओदगन् O Yogin. त्वाम् Thee, सि always, पररदचियन् meditating, केषु केषु in what and what, च and, भिषु aspects, दचन्त्यः to be thought of, अदस (Thou) art, भगिन् O blessed Lord, मया by me.

17. How shall I, ever meditating, know Thee, O Yogin? In what aspects or things, O blessed Lord, art Thou to be thought of by me?

Commentary: Arjuna says: “O Lord, how may I know Thee by constant meditation? In what aspects art Thou to be thought of by me? Even when I think of external objects I can meditate on Thee in Thy particular manifestations in them if I have a detailed knowledge of Thy glories. Therefore deign to tell me, without reserve, of Thy own glories. Then only can I behold oneness everywhere.”

दिस्तरेर्ज्ञिनो योगं दिभूदतं च जनिणन ।

भूयः कथय तृक्तप्तदहण शृण्वतो नाक्तस्त मेऽमृतम् ॥१८॥

दिस्तरेर् in detail, जिनः Thy. योगम् Yoga, दिभूदतम् glory, च and, जनिणन O Janardana, भूयः again, कथय tell, तृक्तप्तः contentment, दह for, शृण्वतः (of) hearing, न नाक्तस्त, मे of me, अमृतम् nectar,

18. Tell me again in detail, O Krishna, of Thy Yogic power and glory; for I am not satiated with what I have heard of Thy life-giving and nectar-like speech.

Commentary: The Lord is called Janardana because all pray to Him for worldly success, prosperity and also salvation. Arjuna also prays to the Lord to explain His Yogic power and glory, for his salvation. Arjuna says to Lord Krishna: “Tell me in detail of Thy mysterious power (Yoga) and sovereignty (Aisvarya) and the various things to be meditated upon. Tell me again though You have described earlier in the seventh and the ninth chapters succinctly, for there is no satiety in hearing Thy ambrosial speech or nectar-like conversation. However much of it I hear, I am not satisfied; surely it is nectar of immortality for me.”

श्री भगवानुवाच

हि ते कथयष्यादम दिव्या ह्यादिभूतयः ।

प्रारान्यतः कुरुश्रेष्ठ नास्त्यो दिस्तरस्य मे ॥१९॥

हि now, very well, ते to thee, कथयष्यादम (I) will declare, दिव्याः divine, दह indeed, आदिभू तयः My glories, प्रारान्यतः in their prominence, कुरुश्रेष्ठ O best of the Kurus, न not, अस्तस्, अिः end, दिस्तरस्य of detail, मे of Me.

The Blessed Lord said:

19. Very well! Now I will declare to thee My divine glories in their prominence, O Arjuna; there is no end to their detailed description.

Commentary: Now I will tell you of My most prominent divine glories. My glories are illimitable; it is not possible to describe all of them.

अहमिा गुडाकेश सिणभूताशयक्तस्थतः।

अहमादिश्च मध्यं च भूतानामि णि॥२०॥

अहम् I, आ theSelf, गुडाकेश OGudakesa, सिणभूताशयक्तस्थतः seated in the hearts of all beings, अहम् I, आदिः the beginning, and, मध्यम् the middle, च and, भूतानाम् of (all) beings, अिः the end, णि even, च and.

20. I am the Self, O Gudakesa, seated in the hearts of all beings; I am the beginning, the middle and in the hearts of all beings.

Commentary: O Gudakesa! I am the soul (Pratyagatma) which exists in the hearts of all beings and I am also the source or origin, the middle or stay, and the end of all created beings. I am the birth, the life and the death of all beings. Meditate on Me as the innermost Self.

Gudakesa means either conqueror of sleep' or 'thick- haired. He who is able to meditate on the Self with Abhedha Bhavana (attitude of non-duality), is a qualified aspirant (Adhikari) of the first class. He who is not able to meditate on the Self should think of the Lord in those things which are mentioned below. This type of meditation is for the aspirants of the middle class.

आदित्यानामहं दिषुणुर्ध्वोदतषां रदिरंशुमान् ।

मरीदचमणरुतामक्तस्म नक्षत्रारामहं शशी ॥२१॥

आदित्यानाम् among the Adityas, अहम् I, दिषुणुः Vishnu, ज्योदतषाम् among lights, रदिः the sun, अंशुमान् radiant, मरीदचः Marichi, मरुताम् of the Maruts (winds), अक्तस्म (1) am, नक्षत्राराम् among the stars, अहम् I, शशी the moon.

21. Among the (twelve) Adityas, I am Vishnu; among luminaries, the radiant sun; I am Marichi among the (seven or forty-nine) Maruts; among stars the moon am I.

Commentary: Of the twelve Adityas I am the Aditya known as Vishnu. Dhata, Mitra, Aryama, Rudra, Varuna, Bhaga, Surya, Vivasvan, Pushan, Savita, Tvashta and Vishnu are the twelve Adityas. The twelve months of the year are the Adityas. The Maruts are the gods controlling the winds. Some hold that there

are seven of them while others say there are forty-nine.

The twelve Adityas, the luminaries like Agni, lightning, etc., the Maruts, the stars, etc., are the Samanya Vibhutis (ordinary manifestations) of the Lord. Vishnu, the sun, Marichi, and the manifestations of the Vibhutis (special manifestations) and hence they have Greater splendour in them. You can superimpose

the Lord on the sun and the moon, and meditate on

them as forms of the Lord. You can practise the same kind of meditation on all forms mentioned in the following verses of this chapter.

ॐनिं सामिमीऽक्तस्मिनामक्तस्म िसिः ।

इक्तन्द्रयार्ण मनश्चाक्तस्मभूतानामक्तस्म चेतना ॥२२॥

ॐनिम् among the Vedas, सामिः the Sama Veda, अक्तस्म (I) am, ॐनिम् among the gods, अक्तस्म (I) am, िसिः Indra, इक्तन्द्रयार्णम् among the senses, मनः mind, च and, अक्तस्म (I) am, भूतानाम् among living beings, अक्तस्म (I) am, चेतना intelligence.

22. Among the Vedas I am the Sama-Veda; I am Vasava among the gods; among the senses I am the mind; and I am intelligence among living beings.

Commentary: Vasava is Indra.

Gods: Such as Rudras, Adityas.

Indriyas: The five Jnana-Indriyas or organs of knowledge, viz., ear, skin, eye, tongue and nose; and the five Karma-Indriyas or organs of action, viz., speech, hands, feet, genitals and anus. The mind is regarded as the eleventh sense. As the senses cannot function without the help of the mind, the mind is regarded as the chief among the senses.

Chetana: Intelligence is that state of intellect which is manifest in the aggregate of the body and the senses.

That which illumines all, from the intellect down to the grossest object, is called Chetana.

रुद्रां शङ्करश्चात्तस्म दितेशो यक्षरक्षसाम्।

सिनां पाकश्चात्तस्म मेरुः दशखररामहम्॥२३॥

रुद्रां among the Rudras, शङ्करः Sankara, च and, अत्तस्म (I) am, दितेशः Kubera, यक्षरक्षसाम् among celestial fairies and spirits, सिनाम् among Vasus, पाकः Pavaka, च and, अत्तस्म (I) am, मेरुः Meru, दशखरराम् of mountains, अहम् I.

23. And, among the Rudras I am Sankara; among the Yakshas and Rakshasas, the Lord of wealth (Kubera); among the Vasus I am Pavaka (fire); and among the (seven) mountains I am the Meru.

Commentary: Rudras are eleven in number. The ten vital airs (Pranas and the Upa Pranas, which are five each) and the mind are the eleven Rudras. They are so called because they produce grief when they depart from the body. They have been symbolised in the Puranas as follows: Virabhadra, Sankara, Girisa, Ajaikapati, Bhuvanadhisvara, Aherbhujya, Pinaki, Aparajita, Kapali, Sthanu and Bhaga. Among these Rudras, Sankara is regarded as the chief. Vasus are earth, water, fire, air, ether, sun, moon and stars. They are so called because they comprehend the whole universe within them. They have been symbolised in the Puranas as follows: Apah, Dhruva, Soma, Dhara, Anila, Anala, Pratyusa and Prabhasa. Of these Anala or Pavaka (fire) is the chief.

मां दिक्छ पाथण बृहस्पदतम् ।

पुरोर्सां च मुख्यं सेनानीनामहं स्कन्दः सरसामत्तस्म सागरः ॥२४॥

पुरोर्साम् among the household priests, and, मुख्यम् the chief, पाए Me, दिक्छ know, पाथण O Partha, बृहस्पदतम् Brihaspati, सेनानीनाम् among generals, अहम् I, स्कन्दः Skanda, सरसाम् among lakes, अत्तस्म (I) am, सागरम् the ocean.

24. And, among the household priests (of kings), O Arjuna, know Me to be the chief, Brihaspati; among the army generals I am Skanda; among lakes I am the ocean.

Commentary: Brihaspati is the chief priest of the gods. He

Is the household priest of Indra. Skanda is Kartikeya or Lord Subrahmanya. He is the general of the hosts of the gods.

Of things holding water-natural reservoirs or lakes I am the ocean.

महर्षीनां भृगुरहं दगरामसेम्येकमक्षरम् ।

यज्ञानां जपयज्ञोऽक्तस्मस्थिरारुंदहमालयः ॥२५॥

पहचान among the great Rishis, भृगुः Bhrigu, अहम् I, दिराम् among words, एहम् (1) am, ऐकम् the one, the अपरम् syllable, यज्ञानाम् among sacrifices, अपयश sacrifice of silent repetition, अक्तस्म (1) ain, आलापः among Immovable things, दहमालयः Himalayas.

25. Among the great sages I am Bhrigu; among words I am the one syllable (Om); among sacrifices I am the sacrifice of silent repetition; among the immovable things I am the Himalayas.

Commentary: Manu has said: "Whatever else the Brahmana

May or may not do, he attains salvation by Japa (silent repetition of a Mantra) alone."

Bhrigu is one of the mind-born sons of the Creator.

Himalaya: The highest mountain range in the world.

Japayajna: There is neither injury nor loss in this Yajna. Therefore, it is regarded as the best of all Yajnas.

अश्वत्थः सिण्ठिक्षारुं षीरुं च नारिः ।

गन्धिणारुं दचत्ररथः दसद्धानां कदपलो मुदनः ॥२६॥

अश्वत्थः Asvattha, सिण्ठिक्षारुम् among all trees, षीरुम् among Divine Rishis, च and, नारिः Narada, गन्धिणारुम् among Gandharvas, दचत्ररथः Chitraratha, दसद्धानाम् among the Siddhas or the perfected, कदपलः Kapila, मुदनः sage.

26. Among all the trees (I am) the Peepul; among the divine

Sages, I am Narada; among Gandharvas, Chitraratha; among

The perfected, the sage Kapila.

Commentary: Devarshis are gods and at the same time Rishis or seers of Mantras.

Siddhas are the perfected ones: those who at their very birth attained without any effort Dharma (virtue), Jnana (knowledge of the Self), Vairagya (dispassion) and Aisvarya (lordship). Muni is one who does Manana or reflection; one who meditates.

उः श्रिसमश्चानां दिक्कृद् माममृतोद्भिम् ।

ऐरितं गजेन्द्रां नरां च नरादर्पम् ॥२७॥

उःश्रिसम् Ucchairsravas, अश्वानाम् among horses, दिक्कृद् know माम् Me, अमृतोद्भिन् born of nectar,
ऐरितम् Airavata, गजेन्द्रांम् among lordly elephants, नरांम् among men, and, नरादर्पम् the king

27. Know Me as Ucchairsravas born of nectar, among horses; among lordly elephants (I am) the
Airavata; and, among men, the king.

Commentary: Nectar was obtained by the gods by churning the ocean of milk. Ucchairsravas is the name
of the royal horse which was born in that ocean of milk when it was churned for the nectar.

Airavatam: The offspring of Iravati,, the elephant of Indra born at the time when the ocean of milk was
churned.

आयुराणामहं िज्रं रेनूनामक्तस्म कामरुक् ।

प्रजनश्चाक्तस्म कन्दपणः सपाणरामक्तस्म िसुदकः ॥२८॥

आयुराणाम् among weapons, अहम् िज्रम् the thunderbolt, रेनूनाम् among cows, अक्तस्म (I) am, कामरुक्
Kamadhenu, the heavenly cow which yields all desires, प्रजनः the progenitor, च and, अक्तस्म (I) am, कन्दपणः
Kandarpa (Kamadeva), सपाणराम् among serpents, अक्तस्म (I) am, िसुदकः Vasuki.

28. Among weapons I am the thunderbolt; among cows I am the wish-fulfilling cow called
Kamadhenu; I am the progenitor, the god of love; among serpents I am Vasuki.

Commentary: Vajram: the thunderbolt weapon made of the bones of Dadhichi; an implement of
warfare which can only be handled by Indra who has finished a hundred sacrifices.

Kamadhenu: The cow Kamadhenu of the great sage Vasishtha which yielded all the desired objects, also
born of the ocean of milk.

Kandarpa: Cupid.

Vasuki: The Lord of hoodless or ordinary serpents.

Sarpa (serpent) has only one head. Vasuki is yellow- coloured. Nagas have many heads. Ananta is fire-
coloured. Sridhara says that the 'Sarpa' is poisonous and the 'Naga' is non-poisonous. Sri Ramanuja says
that 'Sarpa' has only one head and 'Naga' has many heads.

अनिश्चाक्तस्म नागानां िरुर् यिसामहम् ।

दपत्रामयणमा चाक्तस्म यमः संयमतामहम् ॥२९॥

अनिः Ananta, च and, अक्तस्म (I) am, नागानाम् among Nagas, िरुः Varuna, यिसाम् among water-gods,
अहम् दपत्राम् among the Pitris or ancestors, अयणम् Aryaman, च and, अक्तस्म (I) am, यमः Yama, संयमताम्
among governors, अहम् I.

29. I am Ananta among the Nagas; I am Varuna among water-deities; Aryaman among the Manes I am; I am Yama among the governors.

Commentary: Ananta is the king of hooded serpents or cobras. He is fire-coloured. Varuna is the king of the water-gods. Water-deities: The gods connected with waters.

Aryaman is the king of the manes.

I am Yama, the witness of the acts of all living beings, who keeps account of the good and bad actions of the people.

प्रह्लाशाक्तस्म ित्यानां कालः कलयतामहम् ।

मृगारुचं मृगेन्द्रोऽहं िनतेयश्च पदक्षराम् ॥३०॥

प्रह्लाः Prahlada, च and, अक्तस्म(I) am, त्प्यानाम् among demons, कालः time, कलयताम् among reckoners, अहम् I, मृगाराम् among beasts, च and, मृगेन्द्रः lion, अहम् I, नितैयः son of Vinata (Garuda), च and, पदक्षराम् among birds.

30. And, I am Prahlada among the demons; among the reckoners I am time; among beasts I am the lion, and Vainateya (Garuda) among birds.

Commentary: Prahlada, though he was the son of a demon (Hiranyakasipu), was a great devotee of the Lord.

पिनः पितामक्तस्म रामः शस्त्रभृतामहम् ।

झषारुं मकरश्चाक्तस्म स्रोतसामक्तस्म जिगी ॥३१॥

पिनः the wind, पिताम् among purifiers or the speeders, अक्तस्म (I) am, रामः Rama, शस्त्रभृताम् among wielders of weapons (warriors), अहम् I, झषाराम् among fishes, मकरः Makara (shark), च and, अक्तस्म (I) am, स्रोतसाम् among streams, अक्तस्म(I) am, जिगी the Ganga.

31. Among the purifiers (or the speeders) I am the wind; Rama among the warriors am I; among the fishes I am the shark; among the streams I am the Ganga.

Commentary: The holy river Ganga (spelt Ganges in English) was swallowed by Jahnu when she was being brought down by Bhagiratha from heaven. Hence the name Jahnvi for Ganga.

सगाणरामादिरिश्च मध्यं चौहमजुणन ।

अध्यादिद्या दिद्यानां िः प्रितामहम् ॥३२॥

सगणराम् among creations, आदि: the beginning, अि: the end, च and, मध्यम् the middle, च and, एि also, अहम् I, अजुणन O Arjuna, अध्यादिद्या the science of the Self, दिद्यानाम् among sciences, ली: logic, लिताम् among controversialists, अहम् I.

32. Among creations I am the beginning, the middle and also the end, O Arjuna; among the sciences I am the science of the Self; and I am the logic among controversialists.

Commentary: I am the metaphysics among all sciences. I am knowledge of the Self among all branches of knowledge. I am the argument of debators. I am the logic of disputants. I am the speech of orators. In verse 20 above the Lord says, “I am the beginning, the middle and the end of the whole movable and immovable creation.” Here the whole creation in general is referred to.

As the knowledge of the Self leads to the attainment of the final beatitude of life or salvation, it is the chief among all branches of knowledge.

Pravadatam: By the word controversialists, we should here understand the various kinds of people using various kinds of argumentation in logic such as Vada, Jalpa and Vitanda. Vada is a way of arguing by which one gets at the truth of a certain question. The aspirants who are free from Raga-Dvesha and jealousy raise amongst themselves questions and answers and enter into discussions on philosophical problems in order to ascertain and understand the nature of the Truth. They do not argue in order to gain victory over one another. This is Vada Jalpa is wrangling aim which one asserts his own opinion and refutes that of his opponent. Vitanda is idle carping at the arguments of one’s opponents. No attempt is made to establish the other side of the question. In Jalpa and Vitanda one tries to defeat another. There is desire for victory.

अक्षरारामकारोऽक्तस्मद्वन्द्वः सामादसकस्य च ।

अहमिाक्षयः कालोऽराताऽहं दिश्वतोमुखः॥३३॥

अक्षराराम् among letters, अकारः the letter A, अक्तस्म (I) am, द्वन्द्वः the dual, सामादसकस्य among all compounds, च and, अहम् I, एि verily, अक्षयः the inexhaustible or everlasting, कालः time, राता the dispenser, अहम् I, दिश्वतोमुखः the All-faced (or having faces in all directions).

33. Among the letters of the alphabets, the letter ‘A’ I am and the dual among the compounds. I am verily the inexhaustible or everlasting time; I am the dispenser (of the fruits of actions) having faces in all directions.

Commentary: Among the alphabets I am the letter ‘A’ Among the various kinds of compounds used in Sanskrit language I am the Dvandva (union of the two), the copulative. Time here refers to the moment, the ultimate element of

Time or to Paramesvara, the Supreme Lord Who is the time of

Even time, since He is beyond time.

As the Supreme Being is all-pervading it is said that He has faces in all directions.

मृत्युः

सिणहरश्चाहमुद्भिश्च भदिष्यताम् ।

कीदतणः श्रीणक्चनारीर्णसूमृदतमेर् रूदतःक्षमा॥३४॥

मृत्युः death, सिणहरः all-devouring, च and, अहम् I, उद्भिः the prosperity, च and, भदिष्यताम् of those who are to be prosperous. कीदतणः fame, श्रीः prosperity, किं speech, च and, नारीर्णम् of the feminine, सूमृदतः the memory, मेर् intelligence, रूदतः firmness, क्षमा forgiveness.

34. And I am the all-devouring Death, and the prosperity of those who are to be prosperous; among the feminine qualities am) fame, prosperity, speech, memory, intelligence, firmness and forgiveness.

Commentary: I am also the all-snatching death that destroy everything. Death is of two kinds, viz., he who seizes wealth and he who seizes life. Of them he who seizes life is the all-seizer: and hence he is called Sarvaharah. I am he. Or, there is another interpretation. I am the Supreme Lord Who is the all-seizer,

because I destroy everything at the time of the cosmic dissolution.

I am the origin of all the beings to be born in the future. I am the prosperity and the means of achieving it of those who are fit to attain it.

Beauty is Sri. Lustre is Sri. I am fame, the best of the feminine qualities. People who have attained slight fame think that they have achieved great success in life and that they have become very big or great men. I am speech which adornsthe throne of justice. I am memory which recalls objects and pleasures of the past.

The power of the mind which enables one to hold the teachings of the scriptures is Medha. Firmness or Dhriti is the power to keep the body and the senses steady even amidst various kinds of sufferings. The power to keep oneself unattached even while doing actions is Dhriti. It also means courage. Kshama also means endurance.

Fame, prosperity, memory, intelligence and firmness are the daughters of Daksha. They had been given in marriage to Dharma and so they are all called Dharmapatnis.

बृहत्साम तथा साम्नां गायत्री छन्दसामहम् ।

मासानां मागणशीषोऽहमृतूनां कुसुमाकरः ॥३५॥

बृहत्साम Brihatsaman, तथा also, साम्नाम् among Sama hymns, गायत्री Gayatri, छन्दसाम् among metres, अहम् I, मासानाम् among Inonths, मागणशीषणः Margasirsha, अहम् I, ऋतूनाम् among seasons, कुसुमाकरः the flowery season (spring).

35. Among the hymns also I am the Brihatsaman; among metres Gayatri am among the months I am the Margasirsha; among the seasons (I am) the flowery season.

Commentary: Brihatsaman is the chief of the hymns of the Sama-Veda. Brihat means 'big'

Margasirsha: From the middle of December to the middle of January. This has a temperate climate. In olden days it was usual to start with this month in counting the months of the year The first place was given to this month.

Kusumakara: The beautiful flowery season, the spring.

यूितं छलयतामक्तस्म तेजसेतेजक्तस्वनामहम् ।

जयोऽक्तस्म विसायोऽक्तस्म सत्त्वं सत्त्वतामहम् ॥३६॥

यूितम् the gambling, छलयताम् ofthefraudulent, अक्तस्म(I) am, तेजः splendour, तेजक्तस्वनाम् of the splendid, अहम् जयः victory, अक्तस्म(1)am, विसायः determination, अक्तस्म (1) am, सत्त्वम् the goodness, सत्त्विताम् of thegood, अहम् I.

36. I am the gambling of the fraudulent; I am the splendour of the splendid; I am victory; I am determination (of those who are determined); I am the goodness of the good.

Commentary: Of the methods of defrauding others I am gambling such as dice-play. Gambling is My manifestation. I am the power of the powerful. I am the victory of the victorious. I am the effort of those who make that effort. I am Sattva which assumes the forms of Dharma (virtue) Jnana (knowledge),

Vairagya (dispassion), and

Aisvarya (wealth or lordship) in Sattvic persons.

वृष्णीनां िासिुः अक्तस्म पाण्डिनां नैजयः ।

मुनीनामप्यहं व्यासःकिनामुशना कदिः ॥३७॥

वृष्णीनाम् amongtheVrishnis, िासिुः Vaasudeva, अक्तस्म (1) पाण्डिनाम् among the Pandavas, नैजयः Dhananjaya, मुनीनाम् amongthesages, अदप also, अहम् I, व्यासः Vyasa. कीनाम् among poets, उश Usanas, कदिः the poet.

37. Amongthe Vrishnis I am Vaasudeva; among the Pandavas I am Arjuna; among the sages I am Vyasa;among the poets I am Usanas, the poet.

Commentary:Vrishnis are Yadavas or the descendants o Yadu. I am the foremost among them.

Usanas is Sukracharya, the preceptor of the demons.

णिङो िमयतामक्तस्मनीदतरक्तस्म दजगीषताम् ।

मौनं चैक्तस्म गुह्यानां – ज्ञानं ज्ञानितामहम् ॥३८॥

णिङः thesceptre, मियताम् amongpunishers, अक्तस्म (I) am, नीदतः statesmanship, अक्तस्म (I) am, दजगीषताम् amongthosewhoseekvictory, मौनम् silence, च and, एि also, अक्तस्म (I) am, गुह्यानाम् among secrets, ज्ञानम् theknowledge, ज्ञानिताम् amongthe knowers, अहम् I.

38. Of thosewho punish, I am the sceptre; among those who seek victory, I am statesmanship; and also amongsecrets, I am silence; knowledge among knowers I am.

Niti: Diplomacy, polity.

Maunam: The silence produced by constant meditation on Brahman or the Self.

Jnanam: Knowledge of the Self.

यिदप सिणभूतानां बीजं तिहमजुणन ।

न तिक्तस्त दिनायत्स्यान्मया भूतं चराचरम् ॥३९॥

यत् which, च and, अदप also, सिणभूतानाम् among all beings, बीजम् seed, तत् that, अहम् I, अजुणन O Arjuna, न not, तत् that, अक्तस्त, दिना without, यत् which, स्यात् may be, मया by Me, भूतम् being, चराचरम् moving or unmoving.

39. Andwhatever is the seed of all beings, that also am I, O Arjuna; there is no being, whether moving or unmoving, that can exist without Me.

Commentary: I am the primeval seed from which all creation has come into existence. I am the seed of everything. I am the Self of everything. Nothing can exist without Me. Everything is of My nature. I am the essence of everything. Without Me all things would be mere void. I am the soul of everything.

नोऽक्तस्त मम दिव्यानां दिभूतीनां परंतप ।

एष तूद्देशतः प्रिो दिभूतेदिणस्तरो मया ॥४०॥

[गीता, 9]

न not, जिः end, अक्तस्त is, मम My, दिव्यानाम् of divine, दिभूतीनल glories, परंतप O scorcher of foes, एषः this, तु indeed, उद्देशतः briefly प्रिोः hasbeenstated, दिभूते ofglory,दिस्तरः particulars, मया by Me

40. There is no end to My divine glories, O Arjuna, but the is a brief statement by Me of the particulars of My divine glories

Commentary: It is impossible for anyone to describe a know the exact extent of the divine glories of the Lord. There no limit to His powers or glories. What could be expressed of Him is nothing when compared to His infinite glories.

Parantapa: Scorcher of foes-he who burns the internal enemies, lust, anger, greed, delusion, etc.

यद्यदद्भूदतमत्सत्त्वं श्रीमिदज्जगतमि ि ।

तर्हि त्तिगच्छ त्वं मम तेजोऽशसंभिम् ॥४१॥

यत् यत् whatever, दिभूदतमत् glorious, सत्त्वम् being, श्रीमार prosperous, ऊदज्जगतम् powerful, एि also, ि or, तत् तत् that, एि only, अिगच्छ know, त्वम् thou, मम My, तेजोऽशसंभिम् a manifestation of a part of My splendour.

41. Whatever being there is glorious, prosperous or powerful, that know thou to be a manifestation of a part of My splendour.

अथिा बहुनैतेन दंकांज्ञातेनतिजुणन।

दिष्टभ्याहदमिं कृत्स्नमेकांशेनक्तस्थतोजगत्॥४२॥

अथिा or, बहुना (by) many, एतेन (by) this, दकम् what, ज्ञातेर known, ति to thee, अजुणन O Arjuna, दिष्टभ्य supporting, अहम् हिम् this, कृत्स्नम् प्कांशेन by one part, क्तस्थतः exist, जगत् the world.

42. But, of what avail to thee is the knowledge of all these details, O Arjuna? I exist, supporting this whole world by one part of Myself.

Commentary: The Lord concludes: “Having established of remoulded this whole world with one fragment of Myself. Remain.”

This verse is based on the declaration in the Purusha Sukta (Rig-Veda 10.90.3) that “One quarter of Him is all the cosmos: the three quarters are the divine transcendent Reality.”

I exist supporting this whole world by one part, by one limit, or by one foot. One part of Myself constitutes all beings.

All beings form His foot (Taithirya Aranyaka 3.12). The whole world is one Pada or foot of the Lord.

Amsa (part) or Pada (foot) is mere Kalpana or imagination on account of our own ignorance or limiting adjunct. In reality Brahman is without any such parts or limbs and is formless. Arjuna has now a

knowledge of the glories of the Lord. He is fit to behold the magnificent cosmic form of the Lord. Lord Krishna prepares Arjuna for this grand vision by giving him a description of His glories.

Arjuna says: “O Lord, I now realise that the whole world is filled by Thee. I now wish to behold the whole universe in Thee with my eye of intuition.”

ॐ तत्सत् इदं श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
दिभूतयोगो नाम दशमोऽध्यायः ॥

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the tenth discourse entitled:

The Yoga of the Divine Glories.

अथ एकविंशोऽध्यायः

ELEVENTH DISCOURSE

दिश्वरूपिशणन योगः

THE YOGA OF THE VISION OF THE COSMIC FORM

अरुन उवाच

मिनुग्रहाय परमं गुह्यमध्यासं दत्तम् ।

यत्त्वयि चित्तेन मोहोऽयं दिगतो मम ॥१॥

मिनुग्रहाय for the sake of blessing me, परमम् the highest, गुह्यम् the secret, अध्यासं दत्तम् called Adhyatma, यत् which, त्वया by Thee, उम् spoken, चिः word, तेन by that, मोहः delusion, अयम् this, दिगतः gone, मम my.

Arjuna said:

1. By this word (explanation) of the highest secret concerning the Self which Thou hast spoken, for the sake of blessing me, my delusion is gone.

Commentary: After hearing the glories of the Lord, Arjuna has an intense longing to have the wonderful vision of the Cosmic Form with his own eyes. His bewilderment and delusion have now vanished.

Adhyatma: That which treats of the discrimination between the Self and the not-Self; metaphysics.

I was worried about the sin involved in killing my relations and preceptors. I had the ideas, 'I am the agent in killing them:

They are to be killed by me'.

This delusion has vanished now after receiving Thy most profound and valuable instructions. Thou hast dispelled this delusion of ignorance from me.

The vision of the Cosmic Form is not the ultimate goal. If that were so, the Gita would have ended with this chapter. The vision of the Cosmic Form is also one more in a series of graded experiences. It is a terrible experience too. That is the reason why Arjuna said to the Lord, stammering with fear: "Wreath of awful form Thou hast! I have seen that which none hath seen before. My heart is glad, yet faileth me on account of fear. Show me, O God, Thine other form again. O God of gods, support of all the worlds, let me see Thy form with the diadem, and with the mace and discus in Thy hands. Again I wish to see Thee as before; assume Thy four-armed form, O Lord of thousand arms and of forms innumerable."

Arjuna heard the Lord's statement, viz., "Having pervaded this whole universe with one fragment of Myself, I remain." This induced him to have the vision of the Lord's Cosmic Form. He says, "O Lord of

compassion, Thou hast taught me the spiritual wisdom which can hardly be found in the Vedas. Thou hast saved me. My delusion has disappeared. Thou hast disclosed to me the nature of the Supreme Self, the secrets of Nature and Thy divine glories. My greatest ambition at the present moment is that I should behold with my own eyes Thy entire Cosmic Form.”

भिष्यौ दह भूतानां शुरुतौ दिस्तरशो मया ।

त्वत्तः कमलपत्राक्ष माहात्म्यमदप चाव्ययम् ॥२॥

भिष्यौ the origin and the dissolution, दह indeed, भूतानाम् of beings, शुरुतौ have been heard, दिस्तरशः in detail, मया by me, त्वत्तः from Thee, कमलपत्राक्ष O lotus-eyed, माहात्म्यम् greatness, अदप also, च and, अव्ययम् inexhaustible.

2. The origin and the destruction of beings verily have been heard by me in detail from Thee, O lotus-eyed Lord, and also Thy inexhaustible greatness.

Commentary: Kamalapatraksha: Lotus-eyed or having eyes like lotus-petals. Kamalapatra also means knowledge of the Self. He who can be obtained by knowledge of the Self is Kamalapatraksha.

एमेतद्यथात्थ त्वमिानं परमेश्वर ।

द्रष्टुदमच्छादम तेरूपमैश्वरं पुरुषोत्तम ॥३॥

एम् thus, एतत् this, यथा अतः hast declared, त्वम् Thou आनम् Thyself, परमेश्वर O Supreme Lord, to see, इच्छादम (1) desire, ते Thy, रूपम् form, ऐश्वरम् sovereign, पुरुषोत्तम O Supreme Purusha.

3. (Now) O Supreme Lord, as Thou hast thus described Thyself, O Supreme Person, I wish to see Thy divine form.

Commentary: Some commentators take the two halves of this verse as two independent sentences and interpret it thus:

“So it is, O Supreme Lord, as Thou hast declared Thyself to be. (But still) I desire to see Thy form as Isvara, O Supreme Person.”

Rupamaisvaram: Thy form as Isvara, that of Vishnu as possessed of infinite knowledge, sovereignty, power, strength, prowess and splendour.

मन्यसे यदि तच्छक्यं मया द्रष्टुदमदत्त प्रभो ।

योगेश्वर ततो मे त्वं िशणयाऽनिमव्ययम् ॥४॥

मन्यसे Thou thinkest, यदि if, तत् that, शक्यम् possible, मया by me, द्रष्टुम् to see, इदम् thus, प्रभो O Lord, योगेश्वर O Lord of Yogins, ततः then, मे me, त्वम् Thou, शिणय show, आत्मन् (Thy) Self, अव्ययम् imperishable.

4. If Thou, O Lord, thinkest it possible for me to see it, do Thou, then, O Lord of the Yogins, show me -Thy imperishable Self.

Commentary: Arjuna is very keen and eager to see the Cosmic Form of the Lord. He prays to Him to grant him the vision. This supreme vision can be obtained only through His grace.

Yogesvara also means the Lord of Yoga. A Yogi is one who is endowed with the eight psychic powers (Siddhis). The Lord of the Yogins is Yogesvara. And, Yoga is identity of the individual soul with the Absolute. He who is able to bestow this realisation of identity on the deserving spiritual aspirant is Yogesvara.

He Who is able to create, preserve, destroy, veil and graciously release is the Lord. (These five actions, Panchakriya are known respectively as Srishti, Sthiti, Samhara, Tirodhana and Anugraha.)

श्री भगिनिच

पश्य मे पाथण रूपाद् शतशोऽथ सहस्रशः ।

नानादिर्दान दिव्यादन नानारङ्गकृतीदन च ॥५॥

पश्य behold, मे My, पाथण O Partha, रूपाद् forms, शतशः by hundreds, अथ and, सहस्रशः by thousands, नानादिर्दान of different • sorts, दिव्यादन divine, नानारङ्गकृतीदन of various colours and shapes, च and.

The Blessed Lord said:

5. Behold, O Arjuna, forms of Mine, by the hundreds and thousands, of different sorts, divine, and of various colours and shapes.

Commentary: Divyani: Divine; supernatural.

Satasah, Sahasrasah: By the hundreds and thousands- countless.

O Arjuna, I want you to behold the Cosmic Form. All beings and entities are there. The fat and the lean, the short and the tall, the red and the black, the active and the passive, the rich and the poor, the intelligent and the dull, the healthy and the sick, the noisy and the silent, those that are awake, those that are asleep, the beautiful and the ugly, and all grades of beings with their distinctive marks are all there. The blueness of the sky, the yellowness of the silk, the redness of the twilight, the blackness of the coal, the whiteness of the snow, and the greenness of the leaves will be seen by you. You will also behold the objects of various shapes.

पश्यादित्यान्वसूरुद्रानदश्वनी मरुतस्तथा ।

बहून्यदृष्टपिणदर पश्याऽश्रयाणदर भारत ॥६॥

पश्य behold, आदित्यान् theAdityas, सिन् theVasus, रुद्रान् the Rudras, अदश्वनी the (two) Asvins, मरुतः the Maruts, तथा also, बहूदन many, अदृष्टपिणदर never seen before, पश्य see, आश्रयाणदर wonders, भारत O Bharata.

6. Behold the Adityas, the Vasus, the Rudras, the two Asvins and also the Maruts; behold many wonders never seen before, O Arjuna.

Commentary: Adityas, Vasus, Rudras and Maruts have already been described in the previous chapter.

Not these alone! Behold also many other wonders never seen before by you or anybody else in this world.

इहैकस्थं जगतूकृत्स्नं पश्याद्य सचराचरम् ।

मम िहे गुडाकेश यिन्यद्रष्टुदमच्छदस ॥७॥

इह inthis, एकस्थम् centredinone, जगत् the universe, कृत्स्नम् whole, पश्य behold, अद्य now, सचराचरम् My, withthemovingand theunmoving, मम हि in body, गुडाकेश O Gudakesa, यत् whatever, च and, अन्यत् other, द्रष्टुम् to see, इच्छदस (thou)desirest.

7. Now behold, O Arjuna, in this, My body, the whole universe centred in one-including the moving and the unmoving and whatever else thou desirest to see.

Commentary: Anyat: Other; whatever else. Your success or defeat in the war, about which you have entertained a doubt. (Cf. II. 6)

न तु मां शक्यसे द्रष्टुमनेनैस्वचकुषुषा ।

दिव्यं िदिम ते चकुषुः पश्यमेयोगमैश्वरम् ॥८॥

न not, तु but, माम् Me, शक्यसे (thou)canst, द्रष्टुम् to see, अनेन with this, एि even, स्वचकुषुषा with own eyes, दिव्यम् divine, िदिम (I)give, (ते)thee, चकुषु the eye, पश्य behold, मे My, योगम् Yoga, ऐश्वरम् lordly

8. But thou art notable to behold Me with these thine own eyes; I give thee the divine eye; behold My lordly Yoga.

Commentary: No fleshlyeyes can behold Me in My Cosmic Form. One can see It through the divine eye or the eye of intuition.Itshould not be confused with seeing through the eye or the mind. It is an inner experience. Lord Krishna says to Arjuna: “I give thee the divine eye, by which you will be able to behold My sovereign form. By it see My marvellous power of Yoga.”

Anena: With this: the fleshly eye or the physical eye, the earthly eye. (Cf. VII. 25; IX. 5; X. 7)

सञ्जय उवाच

एमुक्त्वा ततो राजन्महायोगेश्वरो हररः ।

शिणयामास पाथाणय परमं रूपमैश्वरम् ॥९॥

एम् thus, उक्त्वा having spoken, ततः then, राजन् O king, महायोगेश्वरः the great Lord of Yoga, हररः Hari, शिणयामास showed, पाथाणय to Arjuna, परमम् supreme, रूपम् form, ऐश्वरम् Sovereign.

Sanjaya said:

9. Having thus spoken, O king, the great Lord of Yoga, Hari (Krishna), showed to Arjuna His supreme form as the Lord.

Commentary: King: This verse is addressed by Sanjaya to Dhritarashtra.

Supreme Form: The Cosmic Form.

अनेकिक्त्रनयनमनेकिभुतिशणनम्

अनेकदिव्याभरर् दिव्यानेकोद्यतायुर्म् ॥१०॥

अनेकिक्त्रनयनम् with numerous mouths and eyes, अनेकिभुत- शिणनम् with numerous wonderful sights, अनेकदिव्याभरर्म् with numerous divine ornaments, दिव्यानेकोद्यतायुर्म् with numerous divine weapons uplifted.

10. With numerous mouths and eyes, with numerous wonderful sights, with numerous divine ornaments, with numerous divine weapons uplifted (such a form He showed).

Commentary: Countless faces appeared there. Arjuna looked at this Cosmic Form in all its magnificence. He saw the Lord everywhere and in everything. The whole manifestation appeared as one gigantic body of the Lord. He saw the Lord as the all-in-all.

दिव्यमाल्याम्बरर् दिव्यगन्धानुलेपनम् ।

सिणश्चयणमयं िमनिदिश्वतोमुखम् ॥११॥

दिव्यमाल्याम्बरर्म् wearing divine garlands (necklaces) and apparel, दिव्यगन्धानुलेपनम् anointed with divine unguents, सिणश्चयणमयम् all-wonderful, िमिः resplendent, अनिम् endless, दिश्वतोमुखम् with faces on all sides.

11. Wearing divine garlands (necklaces) and apparel, anointed with divine unguents, the all-wonderful, resplendent (Being) endless with faces on all sides,

Commentary: Visvatomukham: With faces on all sides, as He is the Self of all beings. Devam: God. Also means 'resplendent'. Anantam: Endless. He Who is free from the three kinds of limitations, viz., Desa-Kala-

Vastu-Pariccheda

(limitations of space, time and thing respectively) is Anantam. He is Brahman This philosophical concept is explained below. The pot is here. This is space-limitation. The pot is now here. This is time-limitation.

The pot is not a

cloth. This is thing- (material) limitation. There is saffron in Kashmir only. This is limitation of space and thing. You can have apples only in September. This is limitation of time and thing. But Brahman is everywhere, as It is all-pervading. It exists in the past, the present and the future. It dwells in all parts. Hence It is beyond these three limitations. It is therefore endless.

दिदि सूर्यणसहस्रस्यभिःयुगपुक्तत्थता।

यदि भाः सदृशी सास्याद्भासस्तस्यमहिनः ॥१२॥

दिदि inthesky, सूर्यणसहस्रस्य ofathousand suns, भित् were, युगपत् at once (simultaneously), उक्तत्थता arisen, यदि if, भाः splendour, सि

Like, सा that, स्यात् would be, भासः splendour, तस्य of that, महिनः of

The mighty Being(great soul).

12. If the splendour of athousand suns were to blaze out at once (simultaneously) in the sky, that would be the splendourofthat mighty Being (great Soul).

Commentary: Divi here meansinthe Antariksha or the sky.

Mahatma here refers to the greatSoul or the mighty Being the Cosmic Form.

तत्रैकस्थं जगत्कृत्स्नं प्रदिभिमनेकम् ।

अपश्यदेतदस्य शरीरे पाण्डिस्ति ॥१३॥

तत्र there, एकस्थम् resting in one, जगत् the universe, कृत्स्नम् the whole, प्रदिभिमम् divided, अनेकम् in many groups, अपश्यत् saw, एतस्य ofthe God of gods, शरीरे in the body, पाण्डिः son of Pandu, ति then.

13. There, in the body of the God of gods, Arjuna then saw the whole universe resting in one, with its many groups.

Commentary: Tatra: There-in the Cosmic Form.

Anekadha: Many groups-gods, manes, men and other species of beings.

Arjuna beheld all forms as the forms of the Lord, all heads as His heads, all eyes as His eyes, all hands as His hands, all feet as His feet, every part of every body as the limb of the Lord's divine form. Wherever he looked he beheld nothing but the Lord. He got mystic divine knowledge.

Sanjaya has given a truly graphic description of the Cosmic Form. Yet, it would be futile to grasp it with the finite mind. It is a transcendental vision, beyond the reach of the mind and senses. It has to be realised in Samadhi.

ततः स दिस्मयादिष्टो हृष्टरोमा नञ्जयः ।

प्रम्य दशरसा िं कृताञ्जदलरभाषत ॥१४॥

ततः then, सः he, दिस्मयादिष्टः filledwithwonder, हृष्टरोमा with hair standing on end, नञ्जयः Arjuna, प्रम्य having prostrated, दशरसा with (his)head, िं the God, कृताञ्जदलः with joined palms, अभाषत spoke.

14. Then, Arjuna, filled with wonder and with his hair standing on end, bowed down his head to the God and spoke with joined palms.

Commentary: Tatah: Then, having seen the Cosmic Form. Arjuna joined his palms in order to do prostration to the Cosmic Form. The great hero hadattained true humility which I the bowed head and joined palms represented, and which is the essentialingredient of devotion.

अरुनउवाच

पश्यादम िंस्ति िं िहे

सिंस्तथा भूतदिशेषसङ्घान् ।

ब्रह्मार्मीशं कमलासनस्थ-

मृषींश्च सिणनुरगांश्च दिव्यान् ॥१५॥

पश्यादम (I) see, िं the gods, ति Thy, िं O God, हि in the body, सिणन् all, तथा also, भूतदिशेषसङ्घान् hosts of variousclassesofbeings, ब्रह्मार्म् Brahma, ईशम् the Lord, कमलासनस्थम् seated on the lotus, ऋषीन् sages, च and, सिणन् all, उरगान् serpents, च and, दिव्यान् divine.

Arjuna said:

15. I see all the gods, O God, in Thy body, and (also) hosts of various classes of beings, Brahma, the Lord, seated on the lotus, all the sages and the celestial serpents.

Commentary: Arjuna describes his own experience of the Cosmic Form in this and the following verses, 15 to 31.

Bhutaviseshasanghan: Hosts of various classes of beings, both animate and inanimate. These numerous entities are in Thy Cosmic Form, like hairs on the human body.

Brahma, the four-faced, the Lord of all creatures, is seated in the centre of the earth-lotus on the Meru which forms the thalamus as it were of the earth-lotus.

Sages, such as Vasishtha. Serpents, such as Vasuki. Moreover-

अनेकबाहिरिक्त्रनेत्रं

पश्यादम त्वां सिणतोऽनिरूपम्।

निं न मध्यं न पुनस्तिदिपश्यादमदिश्वेश्वर दिश्वरूप ॥१६॥

अनेकबाहिरिक्त्रनेत्रम् with manifold arms, stomachs, mouths and eyes, पश्यादम (I) see, त्वाम् Thee, सिणतः on every side, अनिरूपम् of boundless form, न not, अन्ति end, न not, मध्यम् middle, न not, पुनः again, ति Thy, आदिम् origin, पश्यादम (I) see, दिश्वेश्वर O Lord of the universe, दिश्वरूप O Cosmic Form.

16. I see Thee of boundless form on every side with many arms, stomachs, mouths and eyes: neither the end nor the middle nor also the beginning do I see, O Lord of the universe, O Cosmic Form.

Commentary: A thing that is limited by space and time has a beginning, a middle and an end, but the Lord is omnipresent and eternal. He exists in the three periods of time—past, present and future, but is not limited by time and space. Therefore He has neither a beginning nor middle nor end. Arjuna could have this divine vision only with the help of the divine eye bestowed upon him by the Lord. He who has supreme devotion to the Lord and on whom the Lord showers His grace can enjoy this wondrous vision.

दकरीदटनं गदिनं चदक्रं च तेजोरादश सिणतीति कप्तमिम् ।

पश्यादम त्वां दिनेणरीक्ष्यं समिद्धीप्तानलाकण्युदतमप्रमेयम् ॥१७॥

दकरीदटनम् one with diadem, गदिनम् with club, चदक्रम् with discus, च and, तेजोरादशम् a mass of radiance, सिणतः everywhere, िक्तप्तमिम् shining, पश्यादम (I) see, त्वाम् Thee, दिनेणरीक्ष्यम् very hard to look at, समित् all round, िप्तानलाकण्युदतम् blazing like burning fire and sun, अप्रमेयम् immeasurable.

17. I see Thee with the diadem, the club and the discus, a mass of radiance shining everywhere, very hard to look at, blazing all round like burning fire and the sun, and immeasurable.

Commentary: Kiritam is a special ornament for the head, the crown.

Arjuna had worshipped the Lord as having a crown, club and discus and the Lord showed him the same form now. He is in all forms and He is beyond all forms as the transcendental Reality. Who can comprehend His Glory?

Tejorasim: A mass of splendour that cannot be perceived without the inner divine eye of intuition.

Aprameyam: Immeasurable, whose limits cannot be fixed.

infer from this vision of Thy power of Yoga that Thou art the Imperishable, etc.

त्वमक्षरं परमं िदितव्यं त्वमस्य दिश्वस्य परं दनरानम् ।

त्वमव्ययः शाश्वतर्मणगोप्ता सनातनसत्त्वं पुरुषो मतो मे ॥१८॥

त्वम् Thou, अक्षरम् imperishable, परमम् theSupremeBeing, िदितव्यम् worthy to be known, त्वम् Thou, अस्य (of) this, दिश्वस्य of universe, परम् the great, दनरानम् treasure-house, त्वम् Thou, अव्ययः imperishable, शाश्वतर्मणगोप्ता Protector of the EternalDharma, सनातनः ancient, त्वम् Thou, पुरुषः Purusha, मतः thought, मे of me.

18. Thou art the Imperishable, the Supreme Being, worthy to be known. Thou art the great treasure-house of this universe; Thou art the imperishable protector of the eternal Dharma; Thou art the Primal Person, I deem.

Commentary: Visvasya-Nidhaanam: Treasure-house of this universe, also means 'abode' or 'refuge' or the substratum of this universe. It is because of this that all the beings in the universe are preserved and protected. He is the inexhaustible source to Whom the devotee turns at all times. Deluded indeed are they that ignore this divine treasure-house and run after the shadow of the objects of the senses which do not contain even an iota of pleasure. *Veditavyam*: To be known by the aspirants or seekers of

liberation, through Sravana (hearing of the scriptures), Manana (reflection) and Nididhyasana (meditation).

Avyayah means inexhaustible, unchanging, undying.

अनादिमध्यमिनीयण-

मनिबाहुं शदशसूयणनेत्रम् ।

पश्यादम त्वां िीप्तिहुताशिक्रम्

स्वतेजसा दिश्वदर्मितपिम् ॥१९॥

अनादिमध्यम् withoutbeginning, middle or end, अर्नीयणम् infinite in power, अनिबाहुम् of endless arms, शदशसूयणनेत्रम् hyeyes as the sun and the moon, पश्यादम (I) see, त्वाम् Thee, िप्तिहुताशिक्रम् Thy mouth as theburning fire, स्वतेजसा with Thy radiance, दिश्वम् the universe, इम् this, तपिम् heating.

19. I seeTheewithout beginning, middle or end, infinite in power, of endless arms, the sun and the moonbeing Thy eyes, the burning fire Thy mouth, heating the whole universe with Thy radiance.

Commentary: Anantabahu: Having endless arms. This denotes that the multiplicity of His limbs are endless.

द्यापृथ्व्योररिमिरं दह व्याप्तं त्वयैकेन दिशश्च सिणः ।

दृष्वऽभितरूपमुग्रं त्विं लोकत्रयं प्रव्यदथतं महिन् ॥२०॥

द्यापृथ्व्योः of heavenand earth, इम् this, अिस् interspace, दह indeed, व्याप्तम् is filled, त्वया by Thee, एकेन alone, दिशः quarters, च and, सिणः दृष्वः having seen, अभितम् wonderful, रूपम् form, उग्रम् terrible, त्विं Thy, इम् this, लोकत्रयम् the three worlds, प्रव्यदथतम् are trembling with fear, महिन् O great-souledBeing.

20. This space between the earth and the heaven and all the quarters are filled by Thee alone; having seen this, Thy wonderful and terrible form, the three worlds are trembling with fear, O great-souled Being.

Commentary: Thee: In Thy Cosmic Form.

The space and the quarters: This denotes that the Lord has filled the space and the e of animate and inanimate objects.

In order to remove the doubt entertained by Arjuna as to his success (Cf. II. 6) Lord Krishna makes him feel now that victory for the Pandavas is certain.

अमी दह त्वां सुरसङ्घाः दिशक्ति केदचद्भीताः प्राञ्जलयोगृत्ति ।

स्वस्तीतुयुक्त्वा महदषणदसद्भसङ्घाः सुतिक्ति त्वां सुतुदतदभःपुष्कलादभः ॥२१॥

अमी these, दह verily, त्वाम् Thee, सुरसङ्घाः hostsofgods, दिशक्ति enter, केदचत् some, भीताः in fear, प्राञ्जलयः with joinedpalms, गृत्ति extol, स्वक्तस्त mayitbewell, इदत् thus, उक्त्वा having said, महदषणदसद्भसङ्घाः bands of great Rishis and Siddhas, सुतिक्ति praise, त्वाम् Thee, सुतुदतदभः with hymns, पुष्कलादभः complete.

21. Verily, into Thee enter these hostsofgods; some extolThee in fear with joined palms; saying 'may it be well', bands of great sagesandperfected onespraise Thee with hymns complete.

Commentary: Pushkalabhih means completeorwell- worded praises or praises full of deep meanings.

Great sages like Narada and perfected oneslikeKapila praise Thee with inspiring hymns.

रुद्रादित्या िसिो ये च साध्या दिश्वेऽदश्वनौ मरुतश्चोष्मपाश्च ।

गन्धिणयक्षासुरदसद्भसङ्घा िीक्षि त्वां दिक्तस्मताशैचि सि ॥२२॥

रुद्रादित्याः Rudras and Adityas, िसिः Vasus, ये these, च and, साध्याः Sadhyas, दिश्वेऽदश्वनौ the two Asvins, मरुतः Maruts, च and, ऊष्मपाः Pitris, च and, गन्धिण यक्षासु रदसद्भसङ्घाः Hosts of Gandharvas,

Yakshas, Asuras and Siddhas, सिद्धि are looking at, त्वाम् Thee, दिक्स्मताः astonished, च and, एि even, सि all.

22. The Rudras, Adityas, Vasus, Sadhyas, Visvedevas, the two Asvins, Maruts, the manes and the hosts of celestial singers.

Yakshas, demons and the perfected ones, are all looking at Thee, in great amazement.

Commentary: Sadhyas are a class of gods of whom Brahma is the chief.

Visvedevas are ten gods who in Vedic times were considered as protectors of human beings. They were called guardians of the world. They were givers of plenty to the human beings. Their names are: Kratu, Daksha, Vasu, Satya, Kama, Kala, Dhvani, Rochaka, Adrava and Pururava. The two Asvins, born of Prabha (light), daughter of Tushta and the Sun, are the physicians of the gods. Rudras, Adityas, Vasus and Maruts- see tenth chapter, verses 21 and 23. *Ushmapa*: A class of manes. They accept the food offered in the Sraaddha (anniversary) ceremony or the obsequies, while it is hot. Hence they are called Ushmapas. There are seven groups of manes. *Gandharvas* are celestial singers such as Haha and Huhu.

Yakshas such as Kubera (the god of wealth); *Asuras* such as Virochana; perfected ones such as Kapila.

रूपं महत्ते बहुक्त्रनेत्रं महाबाहो बहुबाहूरुपाम् ।

बहिरं बहुष्टराकरालं दृष्ट्वा लोकाः प्रव्यदथ तास्तथाऽहम् ॥२३॥

रूपम् form, महत् immeasurable, ते Thy, बहुक्त्रनेत्रम् with many mouths and eyes, महाबाहो O mighty-armed, बहुबाहूरुपाम् with many arms, thighs and feet, बहिरम् with many stomachs, बहुष्टराकरालम् fearful with many teeth, दृष्ट्वा having seen, लोकाः the worlds, प्रव्यदथताः are terrified, तथा also, अहम् I.

23. Having seen Thy immeasurable form with many mouths and eyes, o mighty armed, with many arms, thighs and feet with many mighty-armed with many teeth-the worlds are terrified and so am I.

Commentary: Lokah: The worlds-all living beings in the world.

Here is the cause of my fear. Arjuna describes below the nature of the Cosmic Form which has caused terror in his heart.

नभःसूपृथं िप्तमनेकिं व्यात्ताननं िप्तदिशालनेत्रम् ।

दृष्ट्वा दह त्वां प्रव्यदथ तिरा रूढत न दिन्दादम शमं च दिष्णो ॥२४॥

नभःसूपृथग् touching the sky, प्लिप्तिम् shining, अनेकिर्णम् in many colours, व्यात्ताननम् with mouths wide open, प्लिदिशालनेत्रम् with large fiery eyes, दृष्ट्वा having seen, दहं verily, त्वाम् Thee, प्रव्यदथतिरिक्ता terrified at heart, रूढतम् courage, न not, दिन्दादम् (I) find, शमम् peace, च and, दिष्णो O Vishnu.

24. On seeing Thee (the Cosmic Form) touching the sky, shining in many colours, with mouths wide open, with large fiery eyes, I am terrified at heart and find neither courage nor peace, O Vishnu.

Commentary: Dhriti also means patience and strength. Sama also means control.

The vision of the Cosmic Form has frightened Arjuna considerably.

हिराकालादन च ते मुखादन दृष्ट्वै कालानलसदन्नभादन ।

दिशो न जानेनलभेचशमणप्रप्तिं शिजगदन्नास ॥२५॥

हिराकालादन fearfulwithteeth, च and, ते Thy, मुखादन mouths, दृष्ट्वा having seen, एवै even, कालानलसदन्नभादन blazinglikePralaya-fires, दिशः thefour quarters, न not, जाने know, न not, लभे do (I) obtain, च and, शमण peace, प्रप्तिं havemercy, शि O Lord of the gods, जगदन्नास O abode of the universe.

25. Having seen Thy mouths fearful with teeth (blazing) like the fires of cosmic dissolution, I know not the four quarters, nor do I find peace, Have mercy, O Lord of the gods, O abode of the universe

Commentary: *Jagannivasa*: The substratum of the universe .

Kalanala: The fires which consume the worlds during the final dissolution of the worlds (Pralaya). Time (Kala) is the consumer of all that is manifest.

Diso na jane: I do not know the four quarters. I cannot distinguish the east from the west, nor the north from the south.

अमी च त्वां रूतराष्ट्रस्य पुत्राः सिंहादिनपालसङ्घः ।

भीष्मो द्रोणः सूतपुत्रस्तथाऽसौ सहास्मिन् यैरदप योर्मुख्यैः ॥२६॥

अमी these, च and, त्वाम् Thee, रूतराष्ट्रस्य of Dhritarashtra, पुत्राः sons, सिंहादिनपालसङ्घः hosts of kings, भीष्मः Bhishma, द्रोणः Drona, सूतपुत्रः Karna, तथा also, असौ this, सह with, अस्मिन् यैः with (those) of ours, अदप also, योर्मुख्यैः (with) warrior chiefs.

26. All the sons of Dhritarashtra, with the hosts of kings of the earth, Bhishma, Drona and Karna, with the chief among our warriors,

Commentary: Karna, though he was the son of Kunti, the mother of the Pandavas, was brought up by a charioteer and hence came to be regarded as his son.

क्वित्तादर् ते त्वरमार् दिशक्ति िष्टराकरालादन भयानकादन ।

केदचदद्वलग्ना िशनिरेषु संदृश्यै चूदणतैरुत्तमाङ्गैः ॥२७॥

क्वित्तादर् mouths, ते Thy, त्वरमार्ः hurrying, दिशक्ति enter, ष्टिराकरालादन terrible-toothed, भयानकादन fearful to behold, केदचत् some, दिलानाः sticking, शिनिरेषु in the gaps between the teeth, संदृश्यै are found, चूदणतैः crushed to powder, उत्तमाङ्गः with (their) heads.

27. Some hurriedly enter Thy mouths with their terrible teeth, fearful to behold. Some are found sticking in the gaps between the teeth with their heads crushed to powder.

Commentary: How do they enter into the mouth? Arjuna continues:

यथा नीनां बहिोऽमुबुिगाः समुद्रमिदभमुखाः द्रिक्ति ।

तथा तामी नरलोकिरा दिशक्ति िक्त्राण्यदभदिज्वलक्ति ॥२८॥

यथा as, नीनाम् of rivers, बहिः many, अमुबुिगाः water-currents, समुद्रम् to the ocean, एि verily, अदभमुखाः towards, द्रिक्ति flow, तथा so, ति Thy, अमी these, नरलोकिराः heroes in the world of men, दिशक्ति enter, क्वित्तादर् mouths, अदभदिज्वलक्ति flaming.

28. Verily, just as many torrents of rivers flow towards the ocean, even so these heroes in the world of men enter Thy flaming mouths.

Commentary: Ami: These warriors such as Bhishma. Arjuna is now seeing all these warriors whom he did not wish to kill, rushing to death. His delusion has vanished. He thinks now: “This battle cannot be avoided. It has the sanction of the Supreme Lord. Why should I worry about the inevitable? The Lord has already destroyed these warriors. I am only an instrument in His hands. No sin can touch me even if I kill them. This is a just cause also.” Why and how do they enter? Arjuna says-

यथा प्रीप्तं ज्वलनं पतङ्गा दिशक्ति नाशाय समृद्धिगाः ।

तथै नाशाय दिशक्ति लोका स्तिदपिक्वित्तादर् समृद्धिगाः ॥२९॥

यथा as, प्रीप्तम् blazing, ज्वलनम् fire, पतङ्गाः moths, दिशक्ति enter, नाशाय to destruction, समृद्धिगाः with quickened speed, तथा so, एि only, नाशाय to destruction, दिशक्ति enter, लोकाः creatures, ति Thy, अदप also, क्वित्तादर् mouths, समृद्धिगाः with quickened speed.

29. As moths hurriedly rush into a blazing fire for (their own) destruction, so also these creatures hurriedly rush into Thy mouths for (their own) destruction.

लेदलह्यसे ग्रसमानः समि-

ल्लोकान्समग्रान्विनैध्वणलक्तद्धः ।

तेजोदभरापूयण जगत्समग्रं

भासस्तिोग्राः प्रतपक्ति दिष्णो॥३०॥

लेदलह्यसे (Thou)lickest, ग्रसमानः devouring, समित् on every side, लोकान् the worlds, समग्रान् all, निः withmouths, ज्वलक्तद्धःflaming, तेजोदभः with radiance, आपूयण filling, जगत् the world, समग्रम् the whole, भासः rays, ति Thy, उग्राः fierce, प्रतपक्ति are burning, दिष्णो O Vishnu!

30. Thou lickest up,devouring all the worlds on every side with Thy flaming mouths. Thy fierce rays, filling the wholeworld with radiance, are burning, O Vishnu!

Commentary: Vishnu means all-pervading, Vyapanasila.

आख्यादह मे कोभिनुग्ररूपो नमोऽसुतु ते िरप्रसी ।

दिज्ञातुदमच्छादमभिमादंयं दह प्रजानादम तिप्रिदत्तम् ॥३१॥

आख्यादह tell, मे me, कः who(art), भिन् Thou, उग्ररूपः fierce in form, नमः salutation, असुतु be, ते to Thee, िर OGodSupreme, प्रसी have mercy, दिज्ञातुम् toknow, इच्छादम (I) wish, भिम् Thee, आद्याम् the originalBeing, न not, दहindeed, प्रजानादम (I)know, ति Thy, प्रिदत्तम् doing.

31. Tell me,whoThou art, so fierceofform. Salutations to Thee, O God Supreme: have mercy. I desiretoknowThee, the originalBeing. I know not indeed Thy working.

श्री भगवानुवाच

कालोऽक्तस्म लोकक्षयकृत्प्रिद्धो लोकान्समाहतुणदमह प्रित्तः ।

ऋतेऽदप त्वां न भदिष्यक्ति सै येऽक्तिस्थताः प्रत्यनीकेषु योराः ॥३२॥

कालः time, अक्तस्म (I) am, लोकक्षयकृत् world-destroying, प्रिद्धः full-grown, लोकान् the worlds, समाहतुणम् to destroy, इह here, प्रित्तः engaged, ऋते without, अदप also, त्वां thee, न not, भदिष्यक्ति shall live, सै all, ये these, अक्तिस्थताः arrayed, प्रत्यनीकेषु inhostile armies, योराः warriors.

The Blessed Lord said:

32. I am the full-grown world-destroying Time, now engaged in destroying the worlds. Even without thee, none of the warriors arrayed in the hostile armies shall live.

Commentary: Even without thee: Even if thou, O Arjuna, wouldst not fight, these warriors are doomed to die under My dispensation. I am the all-destroying Time. I have already slain them. You have seen them dying. Therefore thy instrumentality is not of much importance. Such being the case, therefore, stand up and obtain fame.

तस्मात्त्वमुदत्तष्ठ यशो लभस्व दजत्वा शत्रून् भुङ्क्ष्व राज्यं समृद्धम् ।

मयिते दनहताः पिणमि दनदमत्तमात्रं भि सव्यसादचन् ॥३३॥

तस्मात् therefore, त्वम् thou, उदत्तष्ठ standup, यशः fame, लभस्व obtain, दजत्वा having conquered, शत्रून् enemies, भुङ्क्ष्व enjoy, राज्यम् thekingdom, समृद्धम् theunrivalled, मया by Me, एि even, एते these, दनहताः havebeenslain, पिणम् before, एि even, दनदमत्तमात्रम् amereinstrument, भि be, सव्यसादचन् O ambidexterous one.

33. Therefore, stand up and obtain fame. Conquer the enemies and enjoy the unrivalled kingdom.

Verily by Me have they been already slain; be thou a mere instrument, O Arjuna.

Commentary: Be thou merely an apparent or nominal cause. I have already killed them in advance. I have destroyed them long ago.

Fame: People will think that Bhishma, Drona and the other great warriors whom even the gods cannot kill have been defeated by you and so you will obtain great fame. Such fame is due to virtuous Karma only. Satrun: Enemies such as Duryodhana. Savyasachi: Arjuna who could shoot arrows even with the left hand.

द्रोर्ं च भीष्मं च जयद्रथं च कर्ं तथाऽन्यानदप योरिरान् ।

मया हतांसत्वं जदह मा व्यदथष्ठा युध्यस्व जेतादस ररे सपत्नान् ॥३४॥

द्रोर्ं Drona, च and, भीष्मम् Bhishma, च and, जयद्रथम् Jayadratha, च and, कर्णम् Karna, तथा also, अन्यान् others, अदप also, योरिरान् bravewarriors, मया byMe, हतान् slain, त्वम् thou, जदह do kill, मा not, व्यदथष्ठाः bedistressedwithfear, युध्यस्व fight, जेतादस shall conquer, ररे in the battle, सपत्नान् the enemies.

34. Drona, Bhishma, Jayadratha, Karna and other brave warriors-these are already slain by Me: do thou kill; be not distressed with fear; fight and thou shalt conquer thy enemies in battle.

Commentary: Already slain by Me: Therefore, O Arjuna, you need not be afraid of incurring sin by killing them.

Drona had celestial weapons. He was Arjuna's teacher in the science of archery. He was Arjuna's beloved and greatest Guru. Bhishma also possessed celestial weapons. He could die only if and when he wanted to die. He once fought single-handed with Lord Parasurama and was not defeated. So powerful was he.

The father of Jayadratha performed penance with a resolve: "the head of the man who may cause the head of my son to fall on the ground, shall also fall." During the war, however,

Arjuna's arrow cuts the head and drops it on the lap of the father who, inadvertently, makes it fall on the ground: he too dies at once. Karna, the son of the Sun-god, had obtained an unerring missile from Indra.

सञ्जय उवाच

एतच्छ्रुत्वा चिनं केशिस्य कृताञ्जदलिपमानः दकरीटी ।

नमस्कृत्वा भूय एहि कृष्णं सगद्भिं भीतभीतः प्रम्य ॥३५॥

एतत् that, श्रुत्वा having heard, चिनम् speech, केशिस्य of Kesava, कृताञ्जदलः with joined palms, पिमानः trembling, दकरीटी Arjuna, नमस्कृत्वा prostrating(himself), भूयः again, एहि even, आह addressed, कृष्णम् to Krishna, सगद्भिम् in a choked voice, भीतभीतः overwhelmed with fear, प्रम्य having prostrated.

Sanjaya said:

35. Having heard that speech of Lord Krishna, Arjuna, with joined palms, trembling, prostrating himself, again addressed Krishna, in a choked voice, bowing down, overwhelmed with fear.

Commentary: When anyone is in a state of extreme terror or joy he sheds tears on account of pain or exhilaration of spirits. Then his throat is choked and he stammers or speaks indistinctly or in a dull, choked voice. Arjuna was extremely frightened when he saw the Cosmic Form and so he spoke in a stammering tone.

There is great significance in Sanjaya's words. He thought that Dhritarashtra might come to terms or make peace with the Pandavas when he knew that his sons would certainly be killed for want of proper support when Drona and Karna would be killed by Arjuna. He hoped that consequently there would be peace and happiness to both the parties. But Dhritarashtra was obstinate; he did not listen to this suggestion on account of the force of destiny.

अजुणनञिच

स्थाने हृषीकेश ति प्रकीत्याण जगत् प्रहृष्यत्यनुरज्यते च ।

रक्षांस भीतादन दिशो द्रिक्त्ति सि नमस्यक्ति च दसद्वसङ्घाः ॥३६॥

स्थाने it is meet, हृषीकेश O Krishna, ति Thy, प्रकीत्याण by praise, जगत् the world, प्रहृष्यदति is delighted, अनुरज्यते rejoices, च and, रक्षांस the demons, भीतादन in fear, दिशः to all quarters, द्रिक्त्ति fly, सि all, नमस्यक्ति bow (to Thee), च and, दसद्वसङ्घाः the hosts of the perfected ones.

Arjuna said:

36. It is meet, O Krishna, that the world delights and rejoices in Thy praise; demons fly in fear to all quarters and the hosts of the perfected ones bow to Thee.

Commentary: Praise: description of the glory of the Lord. The Lord is the object worthy of adoration, love and delight, because He is the Self and friend of all beings.

The Lord is the object of adoration, love and delight for the following reason also. He is the primal cause even of Brahma, the Creator of the universe.

कस्मातेन न मे रन्महिन् गरीयसे ब्रह्मरोऽप्यादिकते ।

अनिनिशजगदन्नास त्वमक्षरं सित्तत्परं यत् ॥३७॥

कस्मात् why, च and, ते they, न not, न मे रन् may prostrate, महिन् O great-souled One, गरीयसे greater, ब्रह्मर्ः of Brahma, अदप also, आदिकरे the primal cause, अनि O Infinite Being, निशि O Lord of the gods, जगदन्नास O Abode of the universe, त्वम् Thou, अक्षरम् Imperishable, सत् the Being, असत् non-being, तत् That, परम् the Supreme, यत् which.

37. And why should they not, O great Soul, bow to Thee Who art greater (than all else), the primal cause even of the Creator (Brahma), O Infinite Being, O Lord of the gods, O Abode of the universe; Thou art the imperishable, the Being, the non-being and That which is the supreme (that which is beyond the Being and the non-being).

Commentary: The Lord is Mahatma. He is greater than all else. He is the imperishable. So He is the proper object of worship, love and delight.

That which exists in the three periods of time is Sat. Brahman is Sat. That which does not exist in the three periods of time is Asat. This world is Asat. This body is Asat.

The words Sat and Asat mean here the manifested and the unmanifested which form the adjuncts of the Akshara (imperishable). In reality the Akshara transcends both these. The word Akshara is applied in the Gita sometimes to the Unmanifest (Nature) and sometimes to the Supreme Being. *Ananta* is He Who is free from the three kinds of limitations (of time, space and thing) which have already been explained (see page 266).

Arjuna again praises the Lord thus:

त्वमादिः पुरुषः पुरास्त्वमस्य दिश्वस्य परं दनरानम् ।

त्तिदसिदं यंच परं च रामत्वया ततं दिश्वमनिरूप ॥३८॥

त्वम् Thou, आदिः the primal God, पुरुषः Purusha, पुराः the ancient, त्वम् Thou, अस्य of (this), दिश्वस्य of Universe, परम् the Supreme, दनरानम् Refuge, त्ति Knower, अदस (Thou) art, द्यिम् to be known, च and, परम् the Supreme, च and, राम abode, त्वया by Thee, ततम् is pervaded, दिश्वम् the Universe, अनिरूप O Being of infinite forms.

38. Thou art the primal God, the ancient Purusha, the supreme refuge of this universe, the knower, the knowable and the supreme Abode. By Thee is the universe pervaded, O Being of infinite forms.

Commentary: Primal God, because the Lord is the creator of the universe.

Purusha, because the Lord lies in the body (Puri Sayanat). Nidhaanam: That in which the world rests during the great deluge or cosmic dissolution.

The pot comes out of the clay and gets merged in clay. Even so the world has come out of the Lord and gets dissolved or involved in the Lord. So the Lord is the material cause of the world. Therefore, He is the primal God and the supreme refuge also. Vetta: Knower of the knowable things. As the Lord is omniscient,

He knows all about the world, and He

is the instrumental or the efficient cause of this world.

Param Dhama: Supreme Abode of Vishnu. Just as the rope (the substratum for the superimposed snake) pervades the 'snake', so also Brahman or Vishnu through His Nature as Existence-Knowledge-Bliss Absolute pervades the whole universe. Moreover-

यियुणमोऽदग्निणरुः शशाङ्कः

प्रजापदतस्त्वं प्रदपतामहश्च।

नमो नमस्तेऽसुतु सहस्रकृत्वः

पुनश्च भूयोऽदप नमोनमस्ते॥३९॥

यिुः Vayu, यमः Yama, अदग्निः Agni, रिः Varuna, शशाङ्कः moon, प्रजापदतः Prajapati, त्वम् Thou, प्रदपतामहः great-grandfather, च and, नमःनमः salutations, ते to Thee, असुतु be, सहस्रकृत्वः thousand times, पुनः again, च and, भूयः again, अदप also, नमःनमः salutations, ते to Thee.

39. Thou art Vayu, Yama, Agni, Varuna, the moon, the Creator, and the great-grandfather, Salutations, salutations unto Thee, a thousand times, and again salutations, salutations unto Thee.

Commentary: Prajapati: Marichi and others were the seven mind-barys Prajap Brahma. Kasyapa descended from Marichi and from Kasyapa came all other progeny. Therefore, Marichi, Kasyapa and others are known as Prajapatis or the gods of progeny. The word Prajapati here is interpreted by some as Kasyapa and other Prajapatis. But as the word has been used here in the singular number it is appropriate to take Brahma as Prajapati. Brahma is the grandfather (Pitamaha) of Kasyapa. Brahma or the Hiranyagarbha is the Karya Brahman (effect). Isvara is the Karana Brahman (the cause for Brahma). Therefore, Isvara is the great-grandfather. He is the father of even Brahma. Isvara has Maya as the limiting

adjunct. Maya is His causal body. Isvara has no plane. Maya is in an

undifferentiated state. She is in a state where the qualities of Nature (Gunas) are in equilibrium. When the equilibrium is disturbed through the will of Isvara, the three Gunas, Brahma, Vishnu and Siva manifest. Thou art the moon alludes to and includes the sun also.

Punah, Bhuyah: Again. Salutations a thousand times and again salutations. This indicates that Arjuna had intense faith in and boundless devotion for Lord Krishna. He was not satisfied even if he prostrated himself a thousand times.

नमः पुरस्ताथ पृष्ठतसेतेनमोऽसुतुतेसिणतएि सिण ।

अर्निीयाणदमतदिक्रमसंत्वंसंसमाप्रोदषततोऽदस सिणः ॥४०॥

नमः salutation, पुरस्तात् (from)front, अथ also, पृष्ठतः (from)behind, ते to Thee, नमः salutation, असुतु be, ते toThee, सिणतः oneverside, एि even, सिण O all, अर्निीयण infinite power, अदमतदिक्रमः infinite in prowess, त्वम् Thou, सिणम् all, समाप्रोदष pervadest, ततः wherefore, अदस(Thou) art, सिणः all.

40. SalutationstoThee,infrontand behind! Salutations to Thee on every side! O All! Thou infinite in powerandprowess,pervadest all; wherefore Thou art all.

Commentary: Thewords“Iprostrate myself before The behind Thee and on every side” indicate the all-pervading natureoftheLord.How can the all-pervading Self have front and back? Finite objects only have front and backsides!Arjun imagined that there were front and back sides to the Lord and so mostrated himselfinhisextreme faith and devotion.

O All: Nothing existswithoutThee. As the Self is all-pervading, He is called the All. There is nothing except the Self.

On every side, as Thou art present everywhere or in all quarters.

He One may be powerful but may not possess the courage to kill the enemies or may be endowed with a mild form of courage; but the Lord is infinite in courage and infinite in power. Pervadest by Thy One Self.

सखेदत मत्वा प्रसभंयिं हेकृष्ण हे यिा हे सखेदत ।

अजानता मदहमानंतिमयाप्रमाित्प्रयेन िदप ॥४१॥

सखा friend, इदत as, मत्वा regarding, प्रसभम् presumptuously, यत् whatever, उिम् said, हे कृष्ण O Krishna, हे यिा OYadava, हेसखा Ofriend, इदत thus, अजानता unknowing, मदहमानम् greatness, ति Thy, इिम् this, मया byme, प्रमाित् fromcarelessness, प्रयेन due to love, िर, अदप even.

41. WhateverIhavepresumptuously said from carelessness or love, addressing Thee as OK O Krishna!OYadava! O Friend! Regarding Thee merely as a friend, unknowing of this, Thy greatness.

यिाहासाथणमसतूकृतोऽदस

दिहारशय्यासनभोजनेषु ।

एकोऽधिप्यचुयुत तत्समक्ष

तत्क्षामये त्वामहमप्रमेयम् ॥४२॥

यत् whatever, च and, जिहासाथणम् for the sake of fun, असतूकृतः disrespected, अदस (Thou) art, दिहारशय्यासनभोजनेषु while at play, on bed, while sitting or at meals, एकः (when) one, अथि or, अदप even, अच्युत O Krishna, तत् so, समक्षम् in company, तत् that, क्षामये implore to forgive, त्वाम् Thee, अहम् I, अप्रमेयम् immeasurable.

42. In whatever way I may have insulted Thee for the sake of fun, while at play, reposing, sitting or at meals, when along (with Thee), O Krishna, or in company that I implore Thee, immeasurable one, to forgive.

Commentary: Arjuna, beholding the Cosmic Form of Lord Krishna, seeks forgiveness for his past familiar conduct. He says "I have been stupid. I have treated Thee with familiarity, not knowing Thy greatness. I have taken Thee as my friend on account of misconception. I have behaved badly with Thee. Thou art the origin of this universe and yet I have joked with Thee. I have taken undue liberties with Thee. Kindly forgive me, O Lord."

Tat: All those offences.

Achyuta: He who is unchanging.

In company: In the presence of others.

Aprameyam: Immeasurable. He Who has unthinkable glory and splendour.

दपतादस लोकस्य चराचरस्य त्वमस्य पूज्यश्च गुरुगणरीयान् ।

न त्वत्समोऽस्त्यभ्यदर्कः कुतोऽन्योलोकत्रयेऽप्यप्रदतमप्रभि ॥४३॥

दपता Father, अदस (Thou) art, लोकस्य of the world, चराचरस्य of the moving and unmoving, त्वम् Thou, अस्य of this, पूज्यः to be revered, च and, गुरुः the Guru, गरीयान् weightier, न not, त्वत्समः equal to Thee, अस्त is, अभ्यदर्कः surpassing, कुतः whence, अन्यः other, लोकत्रये in the three worlds, अदप also, अप्रदतमप्रभि O Being of unequalled power.

43. Thou art the Father of this world, moving and unmoving. Thou art to be adored by this world, Thou, the greatest Guru; (for) none there exists who is equal to Thee, how then could there be another superior to Thee in the three worlds O Being of unequalled power?

Commentary: There exists none who is equal to Thee: There cannot be two or more Isvaras. If there were, the world will not get on as it does now. All the Isvaras may not be of one mind, as they would all be independent of one another. What one wishes to create, another may wish to destroy! When there does not exist one who is equal to Thee, how could there be one superior to Thee? Father: Creator. As the Lord is the creator of this world He is fit to be adored. He is the greatest Guru also. Therefore there is none who is equal to the Lord.

तस्मात्प्रम्यं प्रदर्शय कायं

प्रसियाये त्वामहमीशमीड्यम् ।

दपति पुत्रस्य सखि सख्युः

दप्रयः दप्रयायाहणदस िसोदुम् ॥४४॥

तस्मात् therefore, प्रम्यं saluting, प्रदर्शय having bent, कायम् body, प्रसियाये crave forgiveness, त्वाम् Thee, अहम् I, ईशम् theLord, ईड्यम् adorable, दपता father, इlike, पुत्रस्य of the son, सखा friend, इlike, सख्युः ofthefriend, दप्रयःbeloved, दप्रयाया:tothebeloved, अहणदस (Thou) shouldst, ि God, सोदुम् to bear.

44. Therefore, bowing down, prostrating my body, I crave Thy forgiveness, O adorable Lord. As a father forgives his son, a friend his (dear) friend, a lover his beloved, even so shouldst Thou forgive me, O God.

Commentary: O Lord, take me to Thy bosom as a mother does her child. Forgive me for all that I have hitherto spoken or done. Forgive my faults. Please overlook my past mistakes. I have done this through ignorance. Now I have come to Thee in submission. I beg Your pardon now.

अदृष्टपूण हृदषतोऽक्तस्म दृष्ट्वा भयेन चप्रव्यदथतं मनो मे ।

ति मे िशणय ि रूपं प्रसी िशजगदन्नास ॥४५॥

अदृष्टपूणम् whatwasneverseenbefore, ऋदषतःdelighted, अक्तग्य (1) am, दृष्ट्वा having seen, भयेन with fear, च and, प्रव्यदथतम् isdistressed, मनः mind, मे my, तत् that, ए only, मे to me, शिणय show, ि God, रूपम् form, प्रसी havemercy, िश O Lord of the gods, जगदन्नास O Abode of the universe.

45. I am delighted, having seen what has never been seen before; and yet my mind is distressed with fear. Show me that (previous) form only, O God; have mercy, O God of gods, O Abode of the universe.

Commentary: For an ordinary man the Cosmic Form (Vision) is overwhelming and terrifying, but for a Yogi it is encouraging, strengthening and soul-elevating.

Arjuna says: “The Cosmic Form was never before seen by me. Show me only that form which Thou wearest as my friend.”

दकरीदटनं गदिनं चक्रहस्त- दमच्छादम त्वां द्रष्टुमहं तथि ।

तेनि रूपेर् चतुभुणजेन सहस्रबाहो भि दिश्वमूते ॥४६॥

दकरीदटनम् wearing crown, गदिनम् bearing a mace, चक्रहस्तम् with a discus in the hand, इच्छादम (I) desire, त्वाम् Thee, द्रष्टुम् to see, अहम् I, तथि as before, तेनि that same, रूपेर् of form, चतुभुणजेन (by) four-armed, सहस्रबाहो O thousand-armed, भि be, दिश्वमूते O Universal Form.

46. I desire to see Thee as before, crowned, bearing a mace, with the discus in hand, in Thy former form only, having four arms, O thousand-armed, Cosmic Form (Being).

Commentary: Arjuna says: “O Lord in the Cosmic Form! Do not know where to turn and to whom to address myself. I am frightened. I am longing to see Thee with conch, discus, mace and lotus. Withdraw Thy Cosmic Form. Assume that same four-armed form as before.” Spiritual aspirants are often impatient to have the highest spiritual experiences immediately they begin their Sadhana. This is wrong. They will not be able to withstand the great power that will surge into them. Be patient! O thousand-armed refers to the Cosmic Form.

श्री भगवानुवाच

मया प्रसन्नेन तित्जुणर्णि रूपं परं िदशणतमियायोगात् ।

तेजोमयंदिश्वमनिमादंयं यन्मे त्विनेयेन न दृष्टपूणम् ॥४७॥

मया byMe, प्रसन्नेन gracious, ति tothee, अजुणक्तु Arjuna, इम् this, रूपम् form, परम् supreme, दिशणतम् has been shown, ओयोगात् by My own Yogic power, तेजोमयम् full of splendour, दिश्वम् universal, अनिम् endless, आद्यम् primeval, यत् which, मे of Me, त्वत् from thee, अन्येन by another, न not, दृष्टपूणम् seen before.

The Blessed Lord said:

47. O Arjuna, this Cosmic Form has graciously been shown to thee by Me by My own Yogic power; full of splendour, primeval, and infinite, this Cosmic Form of Mine has never been seen before by anyone other than thyself.

Commentary: Lord Krishna eulogises the Cosmic Form because Arjuna should be regarded to have achieved all his ends by seeing this Cosmic Form.

It is also an inducement to all spiritual aspirants to strive to attain this sublime vision. What they should do is explained by the Lord in verses 53 to 55.

न ियज्ञाध्ययनैर्न िनै- नण च दक्रयादभनण तपोदभरुयैः ।

एरूपः शक्य अहं नृलोके द्रष्टुं त्विनेयेन कुरुप्रीर ॥४८॥

Hot, निः bygifts, by thed, दक्रयादभः by rituals, न not, तपोदभः by not, ियज्ञाध्ययनैः by the study of the Vedas and ofYajnas, austerities, रिः severe, एरूपः in such form, शक्यः (am) possible,

[गीता. 10]

अहम् ।, नृलोके in the world of men, द्रष्टुम् to be seen, त्वत् than thee, अन्येन by another, कुरुप्रीर O great hero of the Kurus.

48. Neither by the study of the Vedas and sacrifices, nor by gifts nor by rituals nor by severe austerities can I be seen in this form in the world of men by any other than thyself, O great hero of the Kurus (Arjuna).

Commentary: Mere cramming of the texts of the Vedas without knowing the meaning will not do. A study of the sacrifices also is necessary. One should know the meaning of these, also.

Dana: Charity such as a Tula Purusha (gift of gold equal in weight of a man); Kanyadana (gift of one's daughter in marriage), gift of a cow, rice, etc.

Kriya: Rituals such as Agnihotra.

Tapas: Such as the Chandrayana Vrata. (This is a kind of Vrata or observance. The daily consumption of food is reduced by one mouthful every day for the dark half of the month beginning with the full-moon. Then the food is increased by one mouthful every day during the bright fortnight during the 'increase' of the moon. This Vrata (observance) is a great purifier of the mind. It destroys sins.)

मा ते व्यथामा च दिमूढभिो दृष्वारूपंघोरमीदृङ्मिम् ।

व्यपेतभीःप्रीतमनाः पुनस्त्वं तिमिररूपदमिंप्रपश्य ॥४९॥

मा not, ते thee, व्यथा fear, मा not, च and, दिमूढभिः bewildered state, दृष्वारूपं having seen, रूपम् form, घोरम् terrible, ईदृक् such, मम My. इमिं this, व्यपेतभीः with(thy)fear dispelled, प्रीतमनाः with gladdened heart, पुनः again, त्वम् thou, तत् that, एि even, मे My, रूपम् form, इमिं this, प्रपश्य behold.

49. Be not afraid, nor bewildered on seeing such a terrible form of Mine as this; with thy fear dispelled and with a gladdened heart, now behold again this former form of Mine.

Commentary: Former form is the form with four hands with conch, discus, club or mace and lotus.

The Lord saw Arjuna in a state of terror. Therefore, He withdrew the Cosmic Form and assumed His usual gentle form. He consoled Arjuna and spoke sweet, loving words.

सञ्जय उवाच

इत्यजुणनं िासिस्तथोक्त्वा स्वकं रूपं िशणयामास भूयः ।

आश्वासयामास च भीतमेनं भूत्वा पुनः सौम्यिपुमणहिा ॥५०॥

इदत् thus, अजुणनम् to Arjuna, िासिः Vaasudeva, तथा so, उक्त्वा having spoken, स्वकम् His own, रूपम् and, शिणयामास showed, भूयः again, आश्वासयामास consoled, च भीतम् who was terrified, एनम् him, the भूत्वा having become, पुनः again, सौम्यिपुः of gentle form, महिा great-souled One.

Sanjaya said:

50. Having thus spoken to Arjuna, Krishna again showed His own form and the great Soul (Krishna), assuming His gentle form, consoled him (Arjuna) who was terrified.

Commentary: His own form: His form as the son of Vasudeva.

अरुनउवाच

दृष्ट्वै मानुषं रूपं तिसौम्यं जनिगण ।

इतिनीमक्तस्म संतिः सचेताः प्रकृतं गतः ॥५१॥

दृष्ट्वा havingseen, इम् this, मानुषम् human, रूपम् form, ति Thy. सौम्यम् gentle, जाईन, Krishna, इतिनीम् now, अक्तस्म¹) am, संतिः composed, सचेताः with mind, प्रकृतम् to nature, गतः restored.

Arjuna said:

51. Having seen this Thy gentle human form, O Krishna, now I am composed and am restored to my own nature.

Commentary: Arjuna says to Lord Krishna: “O Lord, I now behold Thy human form. Now my thoughts are collected and I am serene. I can speak. My senses perform their proper functions. My fear has vanished. Thou hast treated me as a mother would treat her erring child whom she embraces and nurses. Just as the calf rejoices when it beholds its mother who was missing for some days, so also I rejoice now when I behold Thy gentle form. I have drunk the nectar. Now I am alive.”

श्री भगवानुवाच

सिुणशणदमिं रूपं दृष्टिनदस यन्मम ।

मि अप्यस्य रूपस्य दनत्तं िशणनकादङ्क्षरः ॥५२॥

सिुणशणम् very hardto see, इम् this, रूपम् form, दृष्टिनदस thou hast seen, यत् which, मम My, मिः gods, अदप also, अस्य (of) this, रूपस्य of form, दनत्यम् ever, शिणनकादङ्क्षर (are) desirous to behold.

TheBlessed Lord said:

52. Very hard indeed it is to see this form of Mine which thou hast seen. Even the gods are ever longing to behold it.

Commentary: Lord Krishna says to Arjuna: “Though the gods long to behold the Cosmic Form yet they have not seen it as you have done. They can never behold it.”

Just as the Chataka (a bird) longs for a drop of rain, eagerly turning its eyes towards the clouds, so also do gods yearn to behold the Cosmic Form but their wishes have not been gratified even in their dreams. Such is that marvellous vision which thou hast easily seen.

नाहं निणतपसा न िनेन न चेज्यया । शक्यं हि दिरो द्रष्टुं दृष्टिनदसमां यथा ॥५३॥

न not, अहम् I, िः by the Vedas, न not, तपसा by austerity, न not, निन by gift, न not, च and, इज्यया by sacrifice, शक्यः (am) possible, णिदिः like this, द्रष्टुम् to be seen, दृष्टिनदस (thou) hast seen, माम् Me, यथा as.

53. Neither by the Vedas nor by austerity, nor by gift, nor by sacrifice can I be seen in this form as thou hast seen Me (so easily).

Commentary: This Cosmic Form which thou hast seen so easily cannot be obtained either by the study of the Vedas and the six modes of philosophy, nor by the practice of manifold thesterities (penances), nor by charity, nor by sacrifices of various kinds. Form. Arjuna was indeed very fortunate in seeing the Cosmic How can the Lord be seen? Listen! The heart must be overflowing with true devotion to Him. (Cf. XI. 48)

भक्त्या त्वनन्ययाशक्य अहमिदिरोऽजुणन।

ज्ञातुं द्रष्टुंचतत्त्वेनप्रिष्टुंच परंतप॥५४॥

भक्त्या by devotion, तु indeed, अनन्यया single-minded, शक्यः (am) possible, अहम् I, णिदिः of this form, अजुणन् Arjuna, ज्ञातुम् to know, द्रष्टुम् to see, च and, तत्त्वेन in reality, प्रिष्टुम् to enter into, च and, परंतप O Parantapa (O scorcher of the foes).

54. But by single-minded devotion can I, of this Form, be known and seen in reality and also entered into, O Arjuna.

Commentary: Devotion is the sole means to the realisation of the Cosmic Form.

Ananya-Bhakti: Single-minded devotion. One-pointed unbroken devotion; the devotion which does not seek any other object but the Lord alone. In this type of devotion no object other than the Lord is experienced by any of the senses. Egoism and dualism totally vanish.

Of this form refers to the Cosmic Form.

By single-minded devotion it is possible not only to know Me as declared in the scriptures but also to realise Me, i.e., to attain liberation. The devotee realises that the Lord is all this and He alone is the ultimate Reality. When he gets this experience of illumination he gets merged in Him. (Cf. VIII. 22; X. 10)

मत्कमणकृन्मत्परमो मद्भिः सङ्गिदजगतः ।

दनिरः सिणभूतेषु यः स मामेदत पाण्डि ॥५५॥

मत्कमणकृत् does actions for Me, मत्परमः looks on Me as the Supreme, मद्भिः is devoted to Me, सङ्गिदजगतः is freed from attachment, दनिरः without enmity, सिणभूतेषु towards all creatures, व who, सः he, माम् to Me, एदत goes, पाण्डि O Arjuna.

55. He who does all actions for Me, who looks upon Me as the Supreme, who is devoted to Me, who is free from attachment, who bears enmity towards no creature, he comes to Me, O Arjuna.

Commentary: This is the essence of the whole teaching of the Gita. He who practises this teaching will attain Supreme Bliss and Immortality. This verse contains the summary of the entire philosophy of the Gita. He who performs actions (duties) for the sake of the Lord, who consecrates all his actions to Him,

who

serves the Lord with his heart and soul, who regards the Lord as his supreme goal, who lives for Him alone, who works for Him alone, who sees the Lord in everything, who sees the whole world as the Cosmic Form of the Lord and therefore cherishes no feeling of hatred or enmity towards any creature even when great injury has been done by others to him, who has no attachment or love to wealth, children, wife, friends and relatives, and who seeks nothing else but the Lord, realises Him and enters into His Being. He becomes one with Him.

ॐ तत्सत् इदं श्रीमद्भग्वद्गीतासूपनिषत्सु

व्याख्यानं योगशास्त्रे श्रीकृष्णार्जुनसंवादे

दिश्वरूपिणनयोगो नाम एकविंशोऽध्यायः ॥

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the eleventh discourse entitled:

The Yoga of the Vision of the Cosmic Form.

अथ द्वाविंशोऽध्यायः
TWELFTH DISCOURSE

भक्तियोगः

THE YOGA OF DEVOTION

अरुन उवाच

एतत्तत्तु ये भिस्त्वांपयुणपासते ।

ये चाप्यक्षरमव्यं तेषांकेयोगदित्तमाः ॥१॥

एम् thus, सततयुः eversteadfast, ये who, भिः devotees, त्वाम् Thee, पयुणपासते worship, ये who, च and, अदप also, अक्षरम् theimperishable, अव्यम् theunmanifested, तेषाम् of them, के who, योगदित्तमाः betterversed in Yoga.

Arjuna said:

1. Those devotees who, ever steadfast, thus worship Thee and those also who worship the imperishable and the unmanifested-which of them are better versed in Yoga?

Commentary: The twelfth discourse goes to prove that Bhakti Yoga or the Yoga of devotion is much easier than Jnana Yoga or the Yoga of knowledge. In Bhakti Yoga the devotee establishes a near and dear relationship with the Lord. He cultivates slowly any one of the five Bhavas (attitudes) according to his temperament, taste and capacity. The five attitudes are the Santa Bhava (the attitude of peaceful adoration); Dasya Bhava (the attitude of servant towards the master); Sakhya Bhava (the attitude of a friend); Vatsalya Bhava (the attitude of a parent to the child); and Madhurya Bhava (the attitude of the lover towards the beloved). The devotee adopts these attitudes towards the Lord. The last (Madhurya Bhava) is the culmination of devotion. It is merging or absorption in the Lord.

The devotee adores the Lord. He constantly remembers Him (Smarana). He sings His Name (Kirtana). He speaks of His glories. He repeats His Name. He chants His Mantra (Japa). He prays and prostrates himself. He hears His Lilas (divine plays). He does total, ungrudging and unconditional self-surrender, obtains His grace, holds communion with, and eventually gets absorbed in Him.

The devotee begins by worshipping the idols or the symbols of God. Then he performs internal worship of the Form. Ultimately he is led to the supreme worship of the all-pervading Brahman (Para Puja).

Thus: As declared in the last verse of the previous chapter.

Avyaktam: The unmanifested, i.e., incomprehensible to the senses, transcending all limiting adjuncts. The unmanifested Brahman is beyond all limitations. That which is visible to the senses is called Vyakta or manifest.

The hearts of the devotees are wholly fixed on Thee. They worship Thee with all their heart and soul.

There are others who worship the unmanifested Brahman which is beyond time, space and causation, which is attributeless, which is eternal and indefinable, which is beyond the reach of speech and mind. These are the wise sages.

Of these two, the devotees and the men of knowledge -who are the better knowers of Yoga? (Cf. XI. 55)

श्री भगवानुवाच

मय्योश्मनो ये मां दनत्ययि उपासते ।

श्रद्धयापरयोपेतासेते मे युतमा मताः ॥२॥

मदय onMe, औश्मनो fixing, मनः the mind, ये who, माम् Me, दनत्ययिः ever steadfast, उपासते worship, श्रद्धया with faith, परया supreme, उपेताः endowed, ते those, मे of Me, युतमाः the best versed in Yoga, मताः (inMy) opinion.

The Blessed Lord said:

2. Those who, fixing their mind on Me, worship Me, ever steadfast and endowed with supreme faith, are the best in Yoga in My opinion.

Commentary: Those devotees who fix their minds on Me in the Cosmic Forum, the Supreme Lord and worship Me harmonised and with intense and supreme faith, regarding Me as the Lord of all the masters of Yoga, who are free from attachment and other evil passions-these, in My opinion, are the best versed in Yoga.

They spend their days and nights in worshipping Me. They have no other thoughts except those of Myself. They live for Me only. Therefore it is indeed proper to say that they are the best Yogins.

Are not the others, those who contemplate the imperishable, formless, attributeless, qualityless Supreme Brahman, the best of Yogins? Listen now to what I have to say regarding them.

ये त्वक्षरमदनिश्चयमव्ययं पयुणपासते ।

सिणत्रगमदचन्त्यं च कूटस्थमचलं धुरिम् ॥३॥

ये who, तु verily, अक्षरम् the imperishable, अदनिश्चयम् the indefinable, अव्ययम् the unmanifested, पयुणपासते worship, सिणत्रगम् the omnipresent, अदचन्त्यम् the unthinkable, च and, कूटस्थम् the unchangeable, अचलम् the immovable, धुरिम् the eternal.

3. Those who worship the imperishable, the indefinable, the unmanifest, the omnipresent, the unthinkable, the immovable and the eternal,

Commentary: Anirdesyam: That which cannot be actually shown or which cannot be defined the Akshara or Satchidananda Para Brahman is beyond the reach of the mind and speech. Why can It not be defined? Because It is unmanifested. It does not have the four qualities of manifested beings, viz., Jati (caste such as Brahmana, Kshatriya, etc.), Guna (attributes such as blueness, whiteness, tallness,

shortness, etc.), Kriya (reading, walking, etc.), and Sambandha (like the relation between father and son).

The unmanifest: Incomprehensible by any of the organs of knowledge; not manifest to any of the organs of knowledge.

Upasana (worship) means 'sitting near' It is approaching the chosen ideal or object of worship by meditating on it, in accordance with the teachings of the scriptures and the spiritual preceptor, and dwelling steadily in the current of that one thought like a 'thread' of oil poured from one vessel to another It means continuous and uninterrupted contemplation of God.

The imperishable Brahman is omnipresent, pervading everything like the ether. It is unthinkable, because It is unmanifest. Whatever is visible to the senses can be thought of by the mind also. That which can be grasped by the organs of knowledge can be thought of by the mind also. But the Supreme Being is invisible to the senses and so cannot be grasped by the organs of knowledge and is, therefore, unthinkable. All thoughts of God ultimately lead the aspirant to quiescent meditation.

It is Kutastha (unchangeable). Kutastha means 'remaining like a mass or a heap'. Therefore It is immutable and eternal. Just as the anvil remains unchanged though the iron-pieces which are beaten on the anvil change their shape, so also Brahman is unchanging though the forms are changing. Hence Brahman is called Kutastha. Kuta also means a thing which appears to be good externally but which is full of evil within. Hence it refers to that seed of Samsara, viz., ignorance, which is full of evil within and which is known as the Avyakrita (undifferentiated) in the Svetasvatropanishad (Mayam tu prakritim vidyat, Mayinam tu mahesvaram) and in the Gita (Mama maya duratyaya-The illusion of Mine is hard to pierce VII. 14). Another interpretation for Kutastha is 'that which is at the root of everything'. He Who is seated in Maya as its witness, as its Lord, is Kutastha.

Achalam: Immovable, that which is free from change. Therefore the imperishable Brahman is Dhruvam, eternal. (Cf. VIII. 21)

संदनयम्येक्तन्द्रयग्रामंसिणत्र समबुद्धयः ।

ते प्राप्नुक्ति मामसिणभूतदहते रताः ॥४॥

संदनयम्य havingrestrained, इक्तन्द्रयग्रामम् the aggregate of the senses, सिणत्र everywhere, समबुद्धयः even-minded, ते they, प्राप्नुक्ति obtain, माम् Me, ए only, सिणभूतदहते in the welfare of all beings, रताः rejoicers.

4. Havingrestrained all the senses, even-minded everywhere, intent on the welfare of all beings- verilythey also come unto Me.

Commentary: Those who are free from likes and dislikes (attraction and repulsion) can possess equanimity of mind. Those who have destroyed ignorance which is the cause of exaltation and grief, through the knowledge of the Self, those who are free from all kinds of sensual cravings through the constant practice of finding the defects or the evil in sensual pleasures can have evenness of mind. Those who are neither elated nor troubled when they get desirable or undesirable objects can possess evenness of mind.

The two currents of love and hatred (likes and dislikes) make a man think of harming others. When these two are destroyed through meditation on the Self, the Yogi is intent on the welfare of others. He rejoices in doing service to the people. He plunges himself in service. He works constantly for the solidarity or well-being of this world. He gives fearlessness (Abhayadana) to all creatures. No creature is afraid of him. He becomes a Paramahansa Sannyasi who gives shelter to all in his heart. He attains Self-realisation. He becomes a knower of Brahman. The knower of Brahman becomes Brahman.

By means of the control of the senses the Yogi closes the ten doors (the senses) and withdraws the senses from the sensual objects and fixes the mind on the innermost Self. Those who meditate on the imperishable transcendental Brahman, restraining and subduing the senses, regarding everything equally, rejoicing in the welfare of all beings-these also come to Me. It needs no saying that they reach Myself, because I hold the wise as verily Myself (Cf. VII. 18). Further it is not necessary to say that they are the best Yogins as they are one with Brahman Himself. (Cf. V. 25; XI. 55)

But-

क्लेशोऽदर्कतरस्तेषामव्यासिचेतसाम् ।

अव्या दह गदतिष्ठःखीहित्कद्रिप्यते ॥५॥

क्लेशः the trouble, अदर्कतरः (is) greater, तेषाम् of those, अव्यासिचेतसाम् whose minds are set on the unmanifested, अव्या the unmanifested, दह for, गदतः goal, दुःखिम् pain, हित्कद्रि by the embodied, अप्यते is reached.

5. Greater is their trouble whose minds are set on the unmanifested; for the goal, the unmanifested, is very hard for the embodied to reach.

Commentary: Worshipers of the Saguna (qualified) and the Nirguna (unqualified) Brahman reach the same goal. But the latter path is very hard and arduous, because the aspirant has to give up attachment to the body from the very beginning of his spiritual practice.

The embodied: Those who identify themselves with their bodies. Identification with the body is Dehabhimana. The imperishable Brahman is very hard to reach for those who are attached to their bodies. Further, it is extremely difficult to fix the restless mind on the formless and attributeless Brahman. Contemplation on the imperishable, attributeless Brahman demands a very sharp, one-pointed and subtle intellect. The Upanishad says: "Drisyate tu agraya buddhya sukshmayā sukshmadarsibhih-It is seen by subtle seers through their subtle intellect."

He who meditates on the unmanifested should possess the four means (see page 58). Then he will have to approach a Guru who is well versed in the scriptures and who is also established in Brahman. He will have to hear the Truth from him, then reflect and meditate on It.

He who realises the Nirguna (attributeless) Brahman attains eternal bliss or Self-realisation or Kaivalya (Moksha) which is preceded by the destruction of ignorance with its effects. He who realises the Saguna Brahman (Brahman with attributes) goes to Brahmaloaka and enjoys all the wealth and powers of the Lord. He then gets initiation into the mysteries of the Absolute from Hiranyagarbha and without any effort and without the practice of hearing, reflection and meditation attains, through the grace of the

Lord alone, the same state as attained by those who have realised the Nirguna Brahman. Through the knowledge of the Self , ignorance and its effects are destroyed in the case of the worshippers of the Saguna Brahman also.

ये तु सिणदर्कमाणदर् मदय संन्यस्य मत्पराः ।

अनन्येनैयोगेन मां ध्यायि उपासते ॥६॥

ये who, तु but, सिणदर्कall, कमाणदर् actions, मदय in Me, संन्यस्य renouncing, मत्पराः regarding Me as the supremegoal, अनन्येन single-minded, एि even, योगेन with the Yoga, माम् Me, ध्यायिः meditating, उपासते worship.

6. Butto those who worship Me, renouncing all actions in Me, regarding Me as the supreme goal, meditating on Me with single-minded Yoga,

Commentary: Ananya Yoga: Unswerving Yoga; exclusive, having no other objects of worship or support save the Lord; Samadhi.

Even in Bhakti Yoga one should not abandon actions. He must perform actions but he will have to dedicate the merits or the fruits to the Lord. (Cf. IX. 27)

तेषामहं समुद्धताण मृत्युसंसारसागरात् ।

भिदम नदचरात्पाथण मय्यिदशतचेतसाम् ॥७॥

तेषाम् for them, अहम् I, समुद्धताण the saviour, मृत्युसंसारसागरात् out of the ocean of the mortal Samsara, भिदम (I) become, नदचरात् ere long, पाथण O Arjuna, मदय in Me, औदशतचेतसाम् of those whose minds are set.

7. To those whose minds are set on Me, O Arjuna, verily I become ere long the saviour out of the ocean of Samsara.

Commentary: Mortal Samsara: The round of birth and death. The devotee who does total, unconditional and ungrudging self-surrender to the Lord, who places himself completely at the mercy of the Lord, and who fixes his mind on the Lord exclusively, who burns up the fruits of actions by offering them to the Lord and who thus destroys any power in the actions to be the orand who has abandoned even the idea of liberation, is soon lifted by the Lord from the mortal plane to the abode of Immortality. I redeem such persons who have become 'Macchitta' i.e., 'mind united with Me', from the ocean of the mortal world or worldly life, without delay. (Cf. X. 10, 11; XII. 6 and 7)

मयेयि मन आत्स्व मदय बुक्तदंध दनिशय ।

दनिदसष्यदस मयेयि अत ऊर्ध्वं न संशयः ॥८॥

मदय in Me, एि only, मनः the mind, आत्स्व fix, मदय in Me, बुक्तद्धम् (thy) intellect, दनिशय place, दनिदसष्यदस thou shalt live, मदय in Me, एि alone, अतः ऊध्वणम् hereafter, न not, संशयः doubt.

8. Fix thy mind in Me only, thy intellect in Me, (then) thou shalt no doubt live in Me alone hereafter.

Commentary: Fix thy mind means 'thy purposes and thoughts' in Me 'the Lord in the Cosmic Form'. Give up entirely all thoughts of sensual objects. Fix in Me thy intellect also the faculty which resolves and determines.

What will be the result then? Thou shalt undoubtedly live in Me as Myself. O Arjuna, of this there is no doubt whatsoever. The Yoga of meditation is described in this verse. (Cf. VIII. 7; X. 9; XI. 34; XVIII. 65)

अथ दचत्तं समास्तुं न शक्नोदष मदय क्स्थरम्

| अभ्यासयोगेन ततो मादमच्छापुंतुं नञ्जय ॥९॥

अथ if, दचत्तम् the mind, समास्तुम् to fix, न not, शक्नोदष (thou) art able, मदय in Me, क्स्थरम् steadily, अभ्यासयोगेन by the Yoga of constant practice, ततः them, माम् Me, इच्छ wish, आपुतुम् to reach, नञ्जय Arjuna.

9. If thou art unable to fix thy mind steadily on Me, then by the Yoga of constant practice do thou seek to reach Me, O Arjuna.

Commentary: Abhyasa Yoga: Abhyasa is constant practice to steady the mind and fix it on one point; the practice of repeatedly withdrawing the mind from all sorts of sensual objects and fixing it again and again on one particular object of the Self. The constant effort to separate or detach oneself from the illusory five sheaths and identify oneself with the Atman is also Abhyasa. If you are not able to fix your mind and intellect wholly on the Lord all the time, then do it for some time at least. If your mind wanders much, try to fix it on the Lord through the continuous practice of remembrance. Resort to the worship of the images of God, feeling His Living Presence in them. This will also help you.

Why did Lord Krishna address Arjuna by the name Dhananjaya here? Surely there is some significance. Arjuna conquered many people and brought immense wealth for the Rajasuya Yajna performed by Yudhishtira. For such a man of great powers and splendour, it is not difficult to conquer this mind, and obtain the spiritual wealth of knowledge of the Self. This is what Lord Krishna meant when He addressed Arjuna by the name Dhananjaya.

अभ्यासेऽप्यसमथोऽदस मत्कमणपरमो भि ।

मिथणमदप कमाणदर् किणन् दसक्तद्धमिप्स्यदस ॥१०॥

अभ्यासे in practice, अदप also, असमथण not capable, अदस (thou) art, मत्कमणपरमः intent on doing actions for My sake, भि be, मिथणम् for My sake, अदप also, कमाणदर् actions, किणन् by doing, दसक्तद्धम् perfection, ओप्स्यदस thou shalt attain.

10. If thou art unable to practise even this Abhyasa Yoga, be thou intent on doing actions for My sake; even by doing actions for My sake, thou shalt attain perfection.

Commentary: Even if thou doest mere actions for My sake without practising Yoga thou shalt attain perfection. Thou shalt first attain purity of mind, then Yoga (concentration and meditation), then knowledge and then ultimately perfection (Moksha or liberation). Serving humanity with Narayana Bhava (feeling that one is serving the Lord in all) is also doing actions for the sake of the Lord. Such service should go hand in hand with worship of God and meditation.

If you are not able to practise the Yoga of meditation mentioned in verse 8 or the Yoga of constant practice mentioned in verse 9, hear the glorious stories connected with the Lord be attending religious discourses conducted by the devotees of the Lord, sing Kirtan and the praises of the Lord.

Practise the nine kinds of Bhagavata Dharma (the nine modes of devotion), viz., (1) hearing the Lilas (glorious and divine sports) of the Lord (Sravana), (2) singing His Names (Kirtana), (3) constant remembrance of the Lord and constant repetition of His Names or Mantras (Smarana), (4) service of His feet (Padasevana), (5) offering flowers in worship (Archana), (6) doing prostrations to the Lord (Vandana), (7) becoming His servant (Dasya), (8) friendship with Him (Sakhya), and (9) doing total self-surrender to the Lord (Atmanivedana). (Cf. III. 19; XI 55)

अथैतिष्यशोऽदस कर्तुं मद्योगमादश्रतः ।

सिणकमणफलत्यागं ततः कुरु यत्तिान् ॥११॥

अथ if, एतत् this, अदप also, अशि: unable, अदस(thou) art, कर्तुणम् to do, मद्योगम् My Yoga, आदश्रतः resorting to, सिणकमणफलत्यागम् the renunciation of the fruits of all actions, ततः then, कुरु do, यत्तिान् self-controlled.

11. If thou art unable to do even this, then, resorting to union with Me, renounce the fruits of all actions with the self controlled.

Commentary: This is the easiest path. If thou art unable to perform actions for My sake, if thou canst not even be intent on My service, if thou art unable to practise the Bhagavata Dharmas, if thou wishest to do actions impelled by personal desires, then do thou perform them (for your sake from a sense of duty) renouncing them all in Me and also abandon the fruits of all actions, at the same time practising self-control.

In verse 8 the Yoga of meditation is prescribed for advanced students; in verse 9 the Yoga of constant practice; if one finds that, too, to be difficult, the performance of actions for the sake of the Lord alone has been taught in verse 10; and those who cannot do even this are asked to abandon the fruits of all actions.

Madyogam: My Yoga. Surrendering all actions and their fruits to Me is My Yoga.

Yatatmavan: The man of discrimination who has controlled all the senses, who has withdrawn the senses from sound, touch, form, taste and smell.

Now the Lord eulogises the renunciation of the fruits of all actions in order to encourage the aspirants to practise the Yoga of renunciation of the of actions.

श्रेयो दह ज्ञानमभ्यासाज्ज्ञानाद्ध्यानं दिदशष्यते ।

ध्यानात्कमणफलत्यागस्त्यागाच्छाक्तिरनिरम् ॥१२॥

श्रेयः better, दह indeed, ज्ञानम् knowledge, अभ्यासात् than practice, ज्ञानात् than knowledge, ध्यानम् meditation, दिदशष्यते excels, ध्यानात् than meditation, कमणफलत्यागः the renunciation of the fruits of actions, त्यागात् from renunciation, शाक्तिः peace, अनिरम् immediately.

12. Better indeed is knowledge than practice; than knowledge meditation is better; than meditation the renunciation of the fruits of actions: peace immediately follows renunciation.

Commentary: Theoretical or indirect knowledge of Brahman gained from the scriptures is better than the practice (of restraining the modification of the mind or worship of idols or self-mortification for the purpose of control of the mind and the senses) accompanied with ignorance. Meditation is better than theoretical knowledge. Renunciation of the fruits of actions is better than meditation. Renunciation of the fruits of all actions as a means to the attainment of supreme peace or Moksha is merely eulogised here by the declaration of the superiority of one over the other to encourage Arjuna (and other spiritual aspirants) to practise Nishkama Karma Yoga, to create a strong desire in them to take up the Yoga of selfless action, in the same manner as by saying that the ocean was drunk by the Brahmana sage Agastya even the Brahmanas of this age are extolled because they are also Brahmanas.

Desire is an enemy of peace. Desire causes restlessness of the mind. Desire is the source of all human miseries, sorrows and troubles. Stop the play of desire through discrimination, dispassion and enquiry into the nature of the Self; then you will enjoy supreme peace.

Renunciation of the fruits of actions. Is prescribed for the purification of the aspirant's heart. It annihilates desire, the enemy of wisdom. The sage, too, renounces the fruits of actions. It has become natural to him to do so.

अदेवेष्टा सिणभूतानां मैत्रः करुर् ए च ।

दनमणमो दनरहङ्कारः समुःखसुखः क्षमी ॥१३॥

अदेवेष्टा non-hater, सिणभूतानाम् of (to) all creatures, मैत्रः friendly, करुः compassionate, ए even, च and, दनमणम् without mineness, दनरहङ्कारः without egoism, समुःखसुखः balanced in pleasure and pain, क्षमी forgiving.

13. He who hates no creature, who is friendly and compassionate to all, who is free from attachment and egoism, balanced in pleasure and pain, and forgiving,

Commentary: Lord Krishna gives a description of the nature of a Bhagavata or a sage in the following eight verses. These eight verses are called 'Amritashtakam'.

The devotee who is established in God bears ill-will to none. He looks on all with love and great compassion. He regards all beings as himself. He does not hate even a single being, not even the creature which gives him intense pain. He who entertains mercy towards suffering people and tries to relieve their sufferings is a man of Karuna. He puts himself in the position of the sufferer and feels the pain himself. Mercy is a divine attribute. God is all-merciful. If you wish to hold communion with the Lord, and if you desire to attain Godhead, you must also become all-merciful.

The perfect devotee offers full security of life (Abhayadana) to all beings. He is a Paramahansa Sannyasi. The devotee only can really understand the mysterious ways of the Lord. He beholds the Lord everywhere. He sees the Lord in all creatures. That is the reason why he has equal vision. He is like the sun or the river. The sun sheds its light equally on a palace or a cottage. Anyone can drink the water of a river. A river quenches the thirst of cows as well as tigers and lions. The idea of 'mine-ness' and 'I-ness' never arises in the devotee's mind. He has no sense of 'mine' and 'thine'. He is indifferent to pleasure and pain. He is not attached to pleasant objects. He does not hate the objects that give him pain. He is as forgiving as the earth. He is not affected a bit when anybody insults, abuses or beats him.

सिष्टः सततं योगी यतिः दृढदन्धयः ।

मय्यदपणतमनोबुद्धयो मद्भिः स मे दप्रयः ॥१४॥

सिष्टः contented, सततम् ever, योगी Yogi, यतिः self-controlled, दृढदन्धयः possessed of firm conviction, मय्यदपणतमनोबुद्धयः with mind and intellect dedicated to Me, यः who, मद्भिः My devotee, सः he, मे 10 Me, दप्रयः dear.

14. Ever content, steady in meditation, self-controlled, possessed of firm conviction, with the mind and intellect dedicated to Me, he, My devotee, is dear to Me.

Commentary: He knows that all that comes to him is the fruit of his own actions in the past and so he is ever contented. He does not endeavour to attain the finite or perishable objects. He fixes his mind and intellect on the Supreme Being or the Absolute, attains eternal satisfaction and stands adamant like yonder rock, amidst the vicissitudes of time.

Contentment ever dwells in the heart of My devotee. Like the ocean which is ever full, his heart is ever full as he has no cravings. He is ever cheerful and joyous. He has a feeling of fullness whether or not he gets the means for the bare sustenance of his body. He is satisfied with a little thing and he does not care whether it is good or not. He never grumbles, complains or murmurs when he does not obtain food and clothing which are necessary for the maintenance of the body. His mind is ever filled with Me through constant and steady meditation.

Yogi: He who has evenness of mind always. He has controlled all the senses and desires. With a firm determination he has fixed his mind and intellect on Me in a spirit of perfect self-surrender. He is endowed with a firm conviction regarding the essential nature of the Self. He who has the knowledge through Self-realisation, "I am Asanga Akarta Suddha Satchid- ananda Svayamprakasa Advitiya Brahman" (unattached, non- doer, pure, Existence-Knowledge-Bliss Absolute, self-luminous non-dual Brahman) is a sage of firm determination. He has given to Me exclusively his mind (the faculty that wills

and doubts) and the intellect (the faculty that determines). He is dear to Me as life itself. Such a comparison falls far short of the reality.

The same thing which was said by Lord Krishna to Arjuna in chapter VII. 17, “I am very dear to the wise and he is very dear to Me,” is here described in detail.

यस्मान्नोदद्वजते लोकोलोकान्नोदद्वजतेचयः।

हृषाणमषणभयोदेवेगैमुणिो यः स च मे दप्रयः ॥१५॥

यस्मात् for whom, न not, उदद्वजते is agitated, लोकः the world, लोकात् from the world, न not, उदद्वजते is agitated, क्कंद, यः who हृषाणमषणभयोदेवेगैः by (from) joy, wrath, fear and anxiety, मुिः freed, यः who, सः he, च and, मे to Me, दप्रयः dear.

15. He by whom the world is not agitated and who cannot be agitated by the world, and who is freed from joy, anger, fear and anxiety-he is dear to Me.

Commentary: Harsha: Joy, exhilaration of the mind when one obtains an object of desire. This is indicated by hair standing on end, tears flowing down the face, etc.

Amarsha: Anger. Some say that it is a mixture of jealousy and anger.

Udvega: Anxiety, worry, sorrow, discomfiture.

The knower of Brahman or the devotee of the Lord never injures any creature in thought, word and deed. He gives security of life to all creatures. Therefore, no creature is afraid of him. The sage feels that the world is his body, his own Self. How can he be afraid of the world then? He never hurts others and is not hurt by the words or deeds of others.

The mental modifications of joy, envy, fear and anxiety leave the sage or devotee of their own accord, just as the beasts and birds leave the forest when it is on fire.

Such a sage or devotee is dear to Me. How can I describe him?

अनपेक्षः शुदचिणक्ष जिीसीनो गतव्यथः ।

सिाणरम्भपररत्यागी यो मद्भिः स मे दप्रयः ॥१६॥

अनपेक्षः (he who is) free from wants, शुदचः pure, क्षिः expert, जिीसीनः unconcerned, गतव्यथः free from pain, सिाणरम्भपररत्यागी

Renouncing all undertakings or commencements, यः who, मद्भिः My devotee, सः he, मे to Me, दप्रयः dear.

16. He who is free from wants, pure, expert, unconcerned, and free, from pain, renouncing all undertakings or commence- ments-he who is (thus) devoted to Me, is dear to Me.

Commentary: He is free from dependence. He is indifferent to the body, the senses, the objects of the senses and their mutual connections. He has external and internal purity. External purity is attained through earth and water (washing and bathing). Inner purity is attained by the eradication of likes and dislikes, lust, anger, jealousy, etc., and through the cultivation of the virtues-friendship (towards equals), compassion (towards those who are inferior) and complacency (towards superiors).

Daksha: Prompt, swift and skilful in all actions; expert. He is able to decide rightly and immediately in matters that demand prompt attention and action.

Udasina: He who does not take up the side of a friend and the like (in a controversy); he who is indifferent to whatever happens.

Gatavyathah: He who is free from pain. He is not troubled even if he is beaten by a wicked man. He is not pained or afflicted by any result of any action or any happening.

Sarvarambhaparityagi: He habitually renounces all actions calculated to secure the objects of enjoyment, whether of this world or of the next. He has abandoned all egoistic, personal and mental initiative in all actions, mental and physical. He has merged his will in the cosmic will. He allows the divine will to work through him. He has neither preference nor personal desire and so he is swift, prompt and skilful in all actions. The divine will works through him in a dynamic manner.

Me. Such a devotee is My own Self and so he is very dear to

यो न हृष्यदत न देवेदष्टन शोचदत न काङ्क्षदत।

शुभाशुभपररत्यागीभक्तिमान्यः स मे दप्रयः॥१७॥

यः who, न not, हृष्यदत rejoices, न not, देवेदष्टन hates, न not, शोचदत grieves, न not, काङ्क्षदत desires, शुभाशुभपररत्यागी renouncing good and evil, भक्तिमान् full of devotion, यः who, सः he, मे to Me, दप्रयः dear.

17. He who neither rejoices, nor hates, nor grieves, nor desires, renouncing good and evil, and who is full of devotion, is dear to Me.

Commentary: What is described in verse 13 is dealt with at length in this.

He does not rejoice when he attains the desirable objects. He does not hate when he gets the undesirable objects. He does not grieve when he parts with his beloved objects. He does not desire the unattained.

Subhasubhahaparityagi: Here is a further description of *Sarvarambhaparityagi* of verse 16. He who has renounced good and evil actions which produce pleasure and pain is a devotee of the Lord.

Such a devotee or knower of Brahman, who is My own Self, is dear to Me. (Cf. VII. 17; IX. 29)

समः शत्रौ च दमतेरे च तथा मानापमानयोः ।

शीतोष्णसुखिःखेषु समः सङ्गदिदजणतः ॥१८॥

समः (he who is) the same, शत्रौ to foe, च and, दमत्त्रे to friend, च and, तथा also, मानापमानयोः in honour and dishonour, शीतोष्णसुखिःखेषु in cold and heat, in pleasure and pain, समः the same, सङ्गादिदज्जगतः free from attachment.

18. He who is the same to foe and friend, and also in honour and dishonour, who is the same in cold and heat and in pleasure and pain, who is free from attachment,

Commentary: The ordinary man of the world is ruled by the pairs of opposites, honour and dishonour, cold and heat and pleasure and pain; but a Yogi or a sage or a devotee (Bhagavata) has a balanced mind. He has poise or equanimity. He is not at all swayed by the blind forces of attraction and repulsion.

He who does wrong to others is a foe. He who does good to others is a friend.

The devotee or the sage has no attachment for objects of any kind.

तुल्यदनन्दासुतुदतमोनी सिष्ठो येनकेनदचत् ।

अदनकेतः क्स्थरमदतभणक्तिमान्मे दप्रयो नरः ॥१९॥

दुल्यदनन्दासुतुदतः to whom censure and praise are equal, पौत्री silent, सिष्ठः contented, येनकेनदचत् with anything, अदनकेत homeless, क्स्थरमदतः steady-minded, भक्तिमान् full of devotion, में to Me, दप्रयः dear, नरः (that)man.

19. He to whom censure and praise are equal, who is silent, content with anything, homeless, of a steady mind, and full of devotion that man is dear to Me.

Commentary: He is neither elated by praise nor pained by censure. He keeps a balanced state of mind. He has controlled the organ of speech and so he is silent. His mind also is serene and silent as he has controlled the thoughts also. He is quite content with the bare means of bodily sustenance. It is said in the Mahabharata (Santi Parva, Moksha Dharma): “Who is dressed in anything, who eats any kind of food, who lies down anywhere, him the gods call a Brahmana or a liberated sage or Jivanmukta.”

He does not dwell in one place. He has no fixed abode. He is homeless. He regards the world as his dwelling place. His mind is ever fixed on Brahman. (Cf. VII. 17; IX. 29, XII. 17)

ये तु माणमृतदमिं यथिं पयुणपासते ।

श्रद्धानामत्परमा भिस्तेऽति मे दप्रयाः ॥२०॥

ये who, तु indeed, ष्माणमृतम् immortal Dharma (Law), इमिं this, बोक्नम् as declared (above), पयुणपासते follow, श्रद्धानाः endowed with faith, मत्परमा regarding Me as their Supreme, पिः devotees, ते they, अति exceedingly, में to Me, दप्रयाः dear.

20. They verily who follow this immortal Dharma (law or doctrine) as described above, endowed with faith, regarding Me as their sup described, abey, the devotees, are exceedingly dear to Me.

Commentary: The Blessed Lord has in this verse given a description of His excellent devotee.

Amrita Dharma: Amrita is the life-giving nectar. Dharma is righteousness or wisdom. Dharma is that which leads to immortality when practised. The real devotees regard Me as their final or supreme refuge.

Above: Beginning with verse 13.

A great truth that should not go unnoticed is that the devotee, the man of wisdom and the Yogi have all the same fundamental characteristics.

Priyo hi Jnaninotyartham (I am exceedingly dear to the wise man) (VII. 17) has thus been explained at length and concluded here thus, Te ativa me priyah (they are exceedingly dear to Me).

He who follows this immortal Dharma as described above becomes exceedingly dear to the Lord. Therefore, every aspirant who thirsts for salvation, and who longs to attain the Supreme Abode of the Lord should follow this immortal Dharma with zeal and intense faith.

ॐ तत्सत् इदं श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
भक्तियोगो नाम द्वितीयोऽध्यायः ॥

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the twelfth discourse entitled:

The Yoga of Devotion.

अथ त्रयोशोऽध्यायः
THIRTEENTH DISCOURSE

क्षेत्रक्षेत्रज्ञाभिभागयोगः

THE YOGA OF THE DISTINCTION BETWEEN THE FIELD AND THE KNOWER
OF THE FIELD

अरुन उवाच

प्रकृतं पुरुषं च क्षेत्रं क्षेत्रज्ञमि च ।

एतदेवेदितुमच्छादम ज्ञानं ज्ञेयं च केशि ॥

प्रकृतम् thePrakriti(matter), पुरुषम् thePurusha(Spirit or Soul), च and, ए even, क्षेत्रम् the field, क्षेत्रज्ञम् the knower of the field, ए even, च and, एतत् this, इदितुम् to know, इच्छादम (I) wish, ज्ञानम् knowledge, ज्ञेयम् what ought to be known, च and, केशि O Kesava.

Arjuna said:

I wish to learn about Nature (matter) and the Spirit (soul), the field and the knower of the field, knowledge and that which ought to be known, O Kesava.

Commentary: In some of the books you will not find this verse. If you include this verse also, the number of verses of the Bhagavad Gita will come to 701. Some commentators look upon this verse as an interpolation.

We have come to the beginning of the third section of the Gita. Essentially the same knowledge is taught in this section but there are more details.

This discourse on Kshetra (matter) is commenced with a view to determine the essential nature of the possessor of the two Prakritis (Natures), the lower and the higher, described in chapter VII, verses 4 and 5.

In the previous discourse a description of the devotee who is dear to the Lord is given from verse 13 to the end. Now the question arises: What sort of knowledge of Truth should he possess? The answer is given in this discourse.

Nature is composed of the three qualities. It transforms itself into the body, senses and the sensual objects to serve the two purposes of the individual soul, viz., Bhoga (enjoyment) and Apavarga (liberation).

The Gita is divided into three sections illustrative of the three words of the Mahavakya or Great Sentence of the Sama Veda-Tat-Tvam-Asi (That thou art). In accordance with this view the first six

chapters deal with the path of action or Karma Yoga and the nature of the thou (Tvam-Pada). The next six chapters explain the path of devotion or Bhakti Yoga and the nature of That (Tat-Pada). The last six chapters treat of the path of knowledge or Jnana Yoga and the nature of the middle term art (Asi-Pada) which establishes the identity of the individual and the Supreme Soul (Jiva Brahma Aikyam).

Arjuna now wishes to know in detail the difference between Prakriti and Purusha (Matter and Spirit). He desires to have a discriminative knowledge of the difference between them.

श्री भगवानुवाच

इं शरीरं किौय क्षेत्रदमत्यदभरीयते ।

एतद्यो िदत्ततंप्राहुः क्षेत्रज्ञ इदत्त तदद्विः ॥१॥

इम् this, शरीरम् body, किौय OsonofKunti (Arjuna), क्षेत्रम् the field, इदत्त thus, अदभरीयते is called, एतत् this, यः who, दित्ति knows, तम् him, प्राहुः (they) call, क्षेत्रज्ञ the knower of the field, इदत्त thus, तदद्विः the knowers of that.

The Blessed Lord said:

1. This body, O Arjuna, is called the field; he who knows it is called the knower of the field, by those who know of them.

Commentary: Kshetra literally means 'field'. The body is so called because the fruits (harvest) of actions in the form of pleasure and pain are reaped in it as in a field. The physical, the mental and the causal bodies go to constitute the totality of the field. It is not the physical body alone that forms the field.

He who knows the field and he who beholds it as distinct from himself through knowledge is the knower of the field or matter.

Those who know them: The sages.

क्षेत्रज्ञं चादप मां दित्कद्ध सिणक्षेत्रेषु भारत ।

क्षेत्रक्षेत्रज्ञयोशाणनं यत्तज्ज्ञानमतमम ॥२॥

क्षेत्रज्ञम् the knower of the field, च and, अदप also, माम् Me, दित्कद्ध know, सिणक्षेत्रेषु in all fields, भारत O descendant of Bharata (Arjuna), क्षेत्रज्ञयो of the field and of the knower of the field, ज्ञानम् knowledge, यत् which, तत् that, ज्ञानम् knowledge, मतम् is considered to be, मम My.

2. Do thou also know Me as the knower of the field in all fields, O Arjuna. Knowledge of both the field and the knower of the field is considered by Me to be the knowledge.

Commentary: The fields are different but the knower of the field is one. The individual souls (Jivatmas) are different but the Supreme Soul (Paramatma) is one. Wherever there is mind, there are life-breath, egoism and the individual consciousness or reflected intelligence side by side. He who has the sense of duality will take birth again and again. This delusion of duality can only be removed by knowledge of the

identity of the individual soul and the Absolute. "I am happy", "I am miserable", "I am the doer of this action", and "I am the enjoyer of this experience"-these are the experiences of all human beings. Therefore the individual soul is bound to Samsara and is subject to pleasure and pain, and the individual souls are in different bodies. But, the Supreme Soul is free from pleasure and pain. It is not bound to Samsara. It is eternally free. It is one without a second.

If there is only one individual soul in all bodies, all should have the same experience at the same time. If Rama suffers from abdominal colic, Krishna also should experience the pain at the same time. If John experiences joy, Jacob also should have a similar experience. If Choudhury is stung by a scorpion, Banerjee also should suffer from the pain. But this is not the case. When Rama suffers, Krishna rejoices. When John is jubilant, Jacob is depressed. When Choudhury suffers from the sting of a scorpion, Banerjee is enjoying his breakfast. Fields are different, bodies are different, minds are different and the individual souls are different from each other. But the knower in all these fields is one. Pleasure and pain are the Dharmas (functions) of the mind only. The individual soul is in essence identical with the Supreme Soul.

The knower of the field or the Self is not affected by pleasure and pain, virtue and vice. He is the silent witness only. Pleasure and pain are the functions of the mind. They are ascribed to the Self through ignorance. The ignorant man regards the physical body as the Self. He is swayed by the two currents of likes and dislikes, he does virtuous and vicious actions and reaps the fruits of these actions, viz., pleasure and pain, and takes birth again and again. But the sage who knows that the Kshetrajna or the knower of the field or the Self is distinct from the body is not swayed by likes and dislikes. He identifies himself with the pure, eternal Absolute or the Supreme Self and is always happy and 'actionless', though he performs actions for the welfare of humanity.

The disease of Timira (partial blindness) which causes perception of what is contrary to truth pertains to the eye but not to the man who perceives. If the disease is removed by proper treatment he perceives things in their true light. Even so ignorance, doubt, pleasure and pain, virtue and vice, likes and dislikes, false perceptions as well as their cause belong to the instrument (the mind) but not to the silent witness, the knower of the field, the Self.

In the state of liberation wherein there is annihilation of the mind, there is no ignorance and the play of the two currents of likes and dislikes does not exist there. If false perception, Ignorance, pleasure and pain, doubt, bondage, delusion, sorrow, etc., were the essential properties of the Self, just as heat is the essential property of fire, they could not be got rid of at any time. But there have been sages of Self-realisation in the past like Sankara, Dattatreya, Jada Bharata and Yajnavalkya who possessed extraordinary supersensual or intuitional knowledge, who were free from false perception, doubt, fear, delusion, sorrow, etc. They were not conscious of Samsara but they had perfect awareness of the Self. Therefore, we will have to conclude that the Self is ever free, pure, perfect, eternal and has no ignorance inheres in the instrument (the mind) and not in the Self.

Ignorance born of Tamas acts as a veil and prevents man from knowing his essential nature as the Existence-Knowledge-Bliss Absolute. It causes perception of what is quite the contrary of truth and causes doubt or non-perception of truth. As soon as knowledge of the Self dawns these three forms of ignorance vanish in toto. Therefore these three forms of ignorance are not the attributes of the Self. They belong to the mind, the organ or the instrument. Mind is only an effect or a product of ignorance.

The wheel of Samsara or the world-process rotates on account of ignorance. It exists only for the ignorant man who perceives the world as it appears to him.

There is no Samsara for a liberated sage. Any disease of the eye cannot in any way affect the sun (the deity presiding over the eye). The breaking of the pot will not in any way affect the ether ■ or space in the pot. The water of the mirage cannot render the earth moist. Even so ignorance and its effects cannot in the least affect the pure, subtle, attributeless, formless, limbless, partless and self-luminous Kshetrajna or the Self. Ignorance does not touch the Self. (Cf. X. 20; XIII. 32; XVIII. 61)

तत्क्षेत्रं यि यादृक् च यद्विकारर यतश्च यत् ।

स च यो यत्प्रभाश्च तत्समासेन मे शृणु ॥३॥

तत् that, क्षेत्रम् field, यत् which, च and, यादृक् whatlike, च and. यद्विकारर whatitsmodifications,यतः whence, च and, यत् what, सः He,and, यः who, यत्प्रभाः whatHispowers, च and, तत् that, समासेन inbrief, मे fromMe, शृणु hear.

3. Whatthefieldisandofwhatnature,whatareitsmodificationsandwhenceitisandalsowho He is and what His powers are hear all that from Me in brief.

Commentary: I will tell you, O Arjuna, what the field is, why the body is called the field, what are its modifications or changes; in other words what transformations it undergoes, what are its properties, what effects arise in it from what causes, to whom it belongs, whether it is cultivated or whether it grows wild.

That field refers to the field mentioned in verse 1.

Who He is: Who is that knower of the field? What are His powers (Prabhavas are powers such as the power of seeing, hearing, etc.) which originate from the limiting adjuncts (such as the eyes, the ears, etc.)? Do thou hear My speech which describes succinctly the real nature of the field and the knower of the field in all these specific aspects.

O Arjuna, I am quite sure that thou wilt clearly comprehend the truth on hearing My speech.

The body is the field. The ten senses represent the ten bulls. The bulls work unceasingly day and night through the field of the objects of the senses. The mind is the supervisor. The individual soul is the tenant. The five vital airs (Pranas) are the five labourers. The Primordial Nature is the mistress of the field. This field is Her property. She Herself watches over the field vigilantly. She is endowed with the three qualities. Rajas sows the seed; Sattva guards it; Tamas reaps the harvest. On the threshing floor of Mahat-Tattva (the cosmic mind) with the help of the ox called time, She-Primordial Nature thrashes out the corn. If the individual soul does evil actions, it sows the seeds of sin, manures with evil, reaps a crop of sin, and undergoes the pains of Samsara, viz., birth, decay, old age, sickness, and the three kinds of afflictions. If it does virtuous actions it sows the good seeds of virtue and reaps a crop of happiness.

Lord Krishnanow speaks very highly in the following verse of the true nature of the field and the knower of the field in order to create interest in the hearer.

ऋदषदभबणहुर् गीतं छन्दोदभदिणदिरैः पृथक् ।

ब्रह्मसूत्रपिशैचि

हेतुमक्तद्भदिणदनदश्चतैः ॥४॥ ऋदषदभः

by Rishis, बहुर् in many ways, गीतम् sung, छन्दोदभः in chants, दिदिरैः various, पृथक् distinctive, ब्रह्मसूत्रपिः in the suggestive words indicative of Brahman, and, ए even, हेतुमक्तद्भः full of reasoning, दिदनक्तथतैः decisive.

4. Sages have sung in many ways, in various distinctive chants and also in the suggestive words indicative of the Absolute, full of reasoning and decisive.

Commentary: Many sages (such as Vasishtha) have talked about it (the true nature of the field and its knower) since ancient times. The ancient hymns, such as the Rig Veda, have explained this in various ways.

The word Brahma Sutras refers to the Vedanta Sutras written by Vyasa or Badarayanacharya in order to reconcile the mutually contradictory passages in the Upanishads. A study of the Brahma Sutras is very necessary in order to comprehend the esoteric significance of the Upanishads. The Brahma Sutras are also known by the name Sariraka Sutras because fifteen Sutras in the third Pada of the second chapter deal with the Sarira or Kshetra (body).

The true nature of the field and its knower has also been taught in the Brahma Sutras which deal with Brahman such as Atmanyevopasita (only as the Self, let a man meditate on It.) (Brihadaranyaka Upanishad, I. 4. 7).

They are full of reasoning, convincing and decisive. There is no doubt in the words or passages that treat of Brahman.

महाभूतान्यहङ्कारोबुक्तद्धरव्यिमि च ।

इत्तन्द्रयादर्शिकंचपञ्चचेत्तन्द्रयगोचराः ॥५॥

महाभूतादन the great elements, अहङ्कारः egoism, बुक्तद्धः intellect, अव्यिम् the unmanifested (Mula-Prakriti), ए even, च and, इत्तन्द्रयादर्शिके the senses, शि ten, एकम् one, च and, पञ्च five, च and, इत्तन्द्रयगोचराः objects of the senses.

5. The great elements, egoism, intellect, and also the Unmanifested Nature, the ten senses and one (mind), and the five objects of the senses,

Commentary: The field and its modifications are described in this verse. The twenty-four principles of the Sankhya school of philosophy are mentioned here.

Great elements: Earth, water, fire, air and ether are so called because they pervade all modifications of matter. The elements here referred to are the subtle, not the gross ones.

Egoism is the cause of the great elements. It is the self-arrogating principle. Intellect is the cause of egoism. The function of the intellect is determination. Buddhi is the faculty of determination. The cause of the intellect is the Unmanifested (which is the undifferentiated energy of the Lord). (Cf. VII. 14 Daivi hyesha gunamayi mama maya duratyaya-This divine illusion of Mine, caused by the qualities, is difficult to cross over.) The above Nature is divided eightfold (Cf. VII. 4).

The ten senses are the five organs of knowledge (ears, skin, eyes, tongue and nose), so called because they enable the mind to get knowledge of the external world, and the five organs of action (hands, feet, mouth, anus and the generative organ), so called because they perform actions.

The one: This is the mind. This is the eleventh sense whose function is thinking and doubting (Sankalpa and Vikalpa).

The five objects of the senses are sound, touch, form (colour), taste and smell. These are the fivefold pastures of the senses.

All the great elements, egoism, intellect, the senses and mind are all absorbed in the Unmanifested at the time of the cosmic dissolution.

Mind is Maya. Mind is Avidya (ignorance). Mind is at the root of all activities. It gives strength to desires, fosters fear and builds castles in the air. It confers force on egoism and stimulates aspirations. Every tendency has its origin in the mind. It augments passions, gives strength to hope and awakens the sense of duality. It increases ignorance and plunges the senses in the ocean of sense-objects. It creates distinctions and differences. It separates, divides and limits. It is a strong wall or an iron barrier that stands between the individual soul and the Absolute. It is this mind that has brought Brahman to the condition of the individual soul. It is the storehouse of error, cravings, doubt. Delusion and ignorance. It is an ever-revolving wheel that generates thoughts. It is a miraculous thought-producing machine. It creates at one moment. It destroys at the next moment.

इच्छा देवेषः सुखं िःखं सङ्घातश्चेतनारूढतः ।

एतत्क्षेत्रं समासेन सदि कारमुिह तम् ॥६॥

इच्छा desire, देवेषः hatred, सुखम् pleasure, िःखिम् pain, सङ्घातः the aggregate, चेतना intelligence, रूढतः fortitude, एतत् this, क्षेत्रम् field, समासेन briefly, सदि कारम् with modifications, िह तम् has been described.

6. Desire, hatred, pleasure, pain, the aggregate (the body), intelligence, fortitude-the field has thus been briefly described with its modifications.

Commentary: These principles form the frame or the skeleton on which the world of forms is built. All these are mental states and treated as properties of the body by the Sankhya school of thought. According to the Nyaya-Vaiseshika schools, these are the inherent qualities of the Self. The modifications have a beginning and an end. Only that which is unchanging can be the witness of these modifications. The knower of the field is unchanging. He is the witness of the field and its modifications.

Desire is a modification of the mind. It is an earnest longing for an object. It is a Vritti (thought-wave) born of Rajas which urges a man who has once experienced a certain object of pleasure to get hold of it as conducive to his pleasure when he beholds the same object again. This is the property of the inner sense. It is the field because it is knowable.

You enjoy a certain sensual object. The impression of this is produced in the subconscious mind. This impression is vivified or revived through memory or remembrance of the sensual pleasure. Then desire arises to enjoy the object again. Repetition of the sensual enjoyment intensifies the memory and desire. Renunciation of the objects and meditation thin out the impressions and the desires.

If anyone gives a description of the beautiful scenery of Badri Narayana or Mount Kailasa at once a desire arises in our minds to visit those places. If a man says that very good

[गीता. 11]

Sweetmeats and mangoes are available in Bangalore, a desire to get these objects crops up in your mind. Therefore memory of sensual enjoyments and the hearing of the qualities of the sensual objects are the root causes of desires. Hope fattens the desires. Hope gives a new lease of life to desires. Desire excites the mind and the senses. Desire makes the mind restless. Desire makes the mind wander in the sensual grooves.

An object which is sweet and pleasant to you at one moment produces the very reverse of that sensation at another moment. Everyone of you might have had this experience. Objects are pleasant only when there is a longing for them. But they are unpleasant when there is no longing for them. Therefore desires are the cause of pleasure. If satisfaction arises through enjoyment of the objects, pleasure will cease. If your mind is destitute of desires then you will always enjoy serenity, equanimity, balance or poise in spite of many obstacles or adversities. The foundation of desire is the love of sensual pleasures. Desires run along the path of your inclination, proclivity or tendency or taste. Desire is the fuel. Thought is the fire. If you withdraw the fuel of desire, the fire of thought will be extinguished like an oil-less lamp. The intellect becomes impure by association with desires.

Hatred is a modification of the mind. It is a negative one. It is a Vritti that impels a man who experienced pain from a certain object to dislike it when he beholds the same object again. Hatred also is field because it is knowable. The modification that arises in the mind when your desire is not fulfilled is called hatred.

Pleasure is agreeable, peaceful, made of Sattva. This is also the field because it is knowable.

Pain is disagreeable or unpleasant. It is also the field because it is knowable.

Sanghata: Aggregate, the combination of the body and the senses or the bundle of the 35 components of the body.

Chetana: Intelligence is a mental state which manifests itself in the aggregate just as fire manifests itself in a ball of iron.

This is also the field because it is knowable. Chetana means consciousness and also the activity of the vital airs.

Dhriti: Firmness, courage, fortitude. It is a Sattvic modification of the mind. The body, the senses and the mind are sustained by firmness when they are depressed and agitated. The five elements are antagonistic to each other. Water destroys earth. Fire dries up water. Water puts out fire. Wind puts out a lamp (fire). Ether absorbs the wind. The five elements fight amongst themselves and yet they (that have a natural dislike for one another) dwell together quite amicably in the same body. Each element beautifully cooperates with the others in carrying on the common functions of the body harmoniously. Each element nourishes the other elements also with its own qualities. Dhriti is firmness or the power by which these fighting elements are held in union and harmony and kept in a state of steadiness and balance. This is also the field because it is knowable.

Desire and the other qualities that are spoken of in this verse stand for all the qualities of the mind. The field that is mentioned in the first verse has been dealt with in all its different forms in the fifth and the sixth verses.

अमादनत्वमिक्तम्भत्वमदहंसा क्षाक्तिराजणिम् ।

आचायोपासनं शौचं स्थैयणमिदिदग्रहः ॥७॥

अमादनत्वम् humility, अिक्तम्भत्वम् unpretentiousness, अदहंसा non-injury, क्षाक्तिः forgiveness, आजणिम् uprightness, आचायोपासनम् service of the teacher, शौचम् purity, स्थैयणम् steadiness, अिदिदग्रहः self-control.

7. Humility, unpretentiousness, non-injury, forgiveness, uprightness, service of the teacher, purity, steadfastness, self-control,

Commentary: These are the qualities that constitute wisdom or lead to wisdom. These are the attributes of the man whose mind is turned towards the inner wisdom. If these characteristics are seen in a man in their entirety, you can infer that the knowledge of the Self has dawned in him.

Humility: It is the negation of vanity. It is absence of self-esteem or self-praise. The basis of pride is the consciousness of possessing something (wealth, knowledge, strength, beauty and virtuous qualities) in a larger measure than others. A proud man possesses at least something but a man of vanity possesses nothing and yet he thinks he is superior to others. Vanity is exaggerated pride. A humble man dislikes respect, honour and praise. He shuns fame and distinction. He never shows his knowledge, ability, prowess, etc. He never praises himself.

Absence of hypocrisy: Hypocrisy is the desire to appear what one is not. A Sannyasi has some virtues and a little theoretical knowledge derived from books. He pretends to be a liberated sage. This is religious hypocrisy. A man in whom this is absent is simple and modest. He never advertises his own virtuous qualities in order to get respect, name and worship from others. He will never disclose any meritorious or charitable act done by him. He is free from pedantry. He will never sell his knowledge in order to achieve fame.

Ahimsa: Non-injuring of any living being in thought, word and deed. He who practises Ahimsa places his feet very carefully on the ground and avoids stepping on any living creature. If he perceives any living creature in front of him he stops and turns to the other side. His heart is full of compassion.

Kshanti: Forbearance, patience, forgiveness. This is a true symptom of knowledge. The man of wisdom puts up with everything. He is not affected a bit when others injure him. He never retaliates. He bears insult and injury calmly.

Arjavam: Straightforwardness. The man of wisdom is upright or straightforward. He is free from cunningness or diplomacy, double-dealing or crookedness. He is quite frank, candid or open-hearted. He does not hide anything. His thoughts and words agree. He speaks his mind openly to the people. He is as simple as a child in his speech. He has a heart as pure as a crystal. He never cheats others.

Service of the teacher: Devotion to the preceptor, worship of the Guru; doing acts of service to him who teaches Brahma-Vidya or the means of attaining liberation. Acharya is the Master in whom the divine wisdom is embodied. Service of the Guru enables the aspirant to attain Self-realisation. The aspirant adores his Guru as Brahman, God Himself. He worships him as Lord Vishnu, He superimposes on him all the attributes of Brahman or Lord Vishnu. He realises Brahman in and through his Guru. This is the fruit of devotion to the Guru. For through Vedanta devotion to the Guru is absolutely necessary, Even for a correct understanding of the scriptures the guidance Even Guru is necessary.

Purity is of two kinds, external and internal purity. External purity is cleansing of the physical body with earth and water. Internal purity is cleansing of the mind of the dirt of attachment, hatred and other passions, by the method of Pratipaksha Bhavana, i.e., by cultivating the opposite positive virtues, and by the recognition of the evil in all objects of the senses.

Steadfastness: The aspirant never leaves his efforts on the path of salvation even though he comes across many stumbling blocks on the path. This is steadfastness or firmness. No meditation on Brahman is possible with a fickle mind.

Self-control is control of the aggregate of the body and the senses. The senses and the body which naturally run externally towards the sensual objects are checked and directed on to the path of salvation. No meditation is possible in a body wherein the senses are out of control and distract attention.

इत्तन्द्रयाथेषु िराग्यमनहङ्कार ए च ।

जन्ममृत्युजराव्याददुःखोषानुशानम् ॥८॥

इत्तन्द्रयाथेषु In sense-objects, िराग्यम् dispassion, अनहङ्कारः absence of egoism, ए even, च and, जन्ममृत्युजराव्याददुःखोषानुशानम् perception of evil in birth, old age, sickness and pain.

8. Indifference to the objects of the senses and also absence of egoism; perception of (or reflection on) the evil in birth, death, old age, sickness and pain,

Commentary: The feeling of renunciation towards the objects of the senses is constant in the man of wisdom. He does not even like to talk about them. His senses do not run towards them.

Vairagyam: Indifference to the sense-objects such as sound, touch, etc., for pleasure seen or unseen, heard or unheard (for pleasure in heaven, too).

Anahankara: The idea that arises in the mind: “I am superior to all,” is egoism. Absence of this idea is Anahankara or absence of egoism.

Reflection on the evils and miseries of birth, death, old age and sickness: One has to dwell in the womb for nine months and to undergo the pangs of birth. These are the evils of birth. The man of wisdom never forgets the troubles of birth, death, old age, etc. He wants to avoid being born. In old age the intellect becomes dull and the memory is lost and the senses become cold and weak. There is decay of power and strength. The old man is treated with contempt by his relatives. These are the evils of old age. A sick man who suffers from piles, suffers from weakness and anaemia through loss of blood. A man suffering from malaria gets an enlarged spleen. These are the evils caused by sickness.

Pain: The three types of pain or afflictions are referred to in the ‘Introduction’.

Pain itself is evil. Birth is painful. Birth is misery. Death is misery. Old age is misery. Sickness is misery. Birth, death, etc., are all miseries, because they produce misery or pain. By such reflection and perception of the evil in these arises

Indifference to the pleasures of the body and the sensual pleasures. Then the mind turns within towards the innermost Self to attain knowledge of the Self. As the perception of the evil of pain in birth helps to obtain knowledge of the Self, it is spoken of as knowledge.

असक्तिरनदभष्वङ्गः पुत्रिरगृहादिषु ।

दनत्वं च समदचत्तत्वमष्टादनष्टोपपदत्तषु ॥९॥

असक्तिः non-attachment, अनदभष्वङ्गः non-identification of the Self, पुत्रिरगृहादिषु in son, wife, home and the rest, दनत्वं constant, च and, समदचत्तत्वम् even-mindedness, इष्टादनष्टोपपदत्तषु on the attainment of the desirable and the undesirable.

9. Non-attachment, non-identification of the Self with son wife, home and the rest, and constant even-mindedness on the attainment of the desirable and the undesirable,

Commentary: When a man thinks, “This object is mine”, the idea of identification enters his mind. He develops false identification. Then he begins to love the objects of non-attachment. One gets attached to them. He is attached to objects. There is absence of liking for the *Anabhisvanga*. There is intense attachment to wife, son or mother, etc. There is complete identification of the Self with another. He feels happy or miserable when that person is happy or miserable. Govindan feels miserable when his wife is dead because he was very much attached to her but he does not feel anything when his neighbour’s wife is dead. A man of wisdom has no attachment to his home. He considers his home as a public inn on the side of a public road. *And the rest*: Others who are very dear: relatives or other dependants.

Constant even-mindedness or equanimity is an index of knowledge. The man of wisdom is neither elated when he gets the desirable or pleasant objects, nor grieves when he attains the undesirable or painful objects.

Non-attachment, absence of affection and equanimity are all conducive to the attainment of knowledge of the Self. They are designated as knowledge because they are the means of attaining knowledge.

मदय चानन्ययोगेन भक्तिरव्यदभचाररर्षी।

दिर्दिदि शसेदित्वमरदतजणनसंसदि ॥१०॥

मदय in Me, and, अनन्ययोगेन, by the Yoga of non-separation, भक्ति: devotion, अव्यदभचाररर्षी unswerving, दिर्दिदि शसेदित्वम् resort to solitary places, अरदत: distaste, जनसंसदि in the society of men.

10. Unswerving devotion unto Me by the Yoga of non-separation, resort to solitary places, distaste for the society of men,

Commentary: The man of wisdom is firmly convinced that there is nothing higher than Me and that I am the sole refuge. He has unflinching devotion to Me through Yoga without any thought for other objects. His mind has merged or entered into Just as a river, when it merges itself in the ocean becomes completely with it, even so he, being united with Me, one worships only Me. This is Ananya Yoga or Aprithak Samadhi (Yoga of non-separation or the superconscious state in which the devotee feels that he is non-distinct from God). Such devotion is a means of attaining knowledge. Such a devotee will never give up his devotion and worship even when he is under great trials and adversities.

Viviktadesasevitvam: He lives on the banks of sacred rivers, in caves, in the mountains, on the shores of seas or lakes and in beautiful solitary gardens where there is no fear of serpents, tigers or thieves. In solitary places the mind is quite calm. There are no disturbing elements that can distract one's attention. You can have uninterrupted meditation on the Self and can enter into Samadhi quickly.

Society of men: Distaste for the society of worldly-minded people, not of the wise, pure and holy. Satsanga or association with the wise is a means to the attainment of the knowledge of the Self.

अध्याज्ञानदनत्यत्वं तत्त्वज्ञानाथगणिशणनम् ।

एतज्ज्ञानदमदत प्रीमज्ञानं यितोन्यथा ॥११॥

अध्याज्ञानदनत्यत्वम् constancy in Self-knowledge, तत्त्वज्ञानाथगणिशणनम् perception of the end of true knowledge, एतत् this, ज्ञानम् knowledge, इदत् thus, प्रीम् declared, अज्ञानम् ignorance, यत् which, अतः from it, अन्यथा opposed.

11. Constancy in Self-knowledge, perception of the end of true knowledge this is declared to be knowledge, and what is opposed to it is ignorance.

Commentary: The liberated sage has constant awareness of the Self. He knows that knowledge of the Self alone is permanent and all other learning relating to this world is ignorance. He knows that the knowledge which leads to the realisation of the Self is the only truth.

These attributes beginning with “humility” are declared to be knowledge, because they are conducive to knowledge: they are the means to knowledge. They are secondary or auxiliary causes of knowledge.

The fruit of this knowledge of the Self is deliverance from the round of births and deaths. The spiritual aspirant should always keep the end of knowledge in view. Only then will he attempt to develop the various virtues which are conducive to the attainment of knowledge of the Self. What is opposed to knowledge, viz., lust, anger, greed, pride, hypocrisy, attachment, cunningness, diplomacy, injuring others, is ignorance. These evil traits which are the products of ignorance bind a man to Samsara. If you wish to attain the knowledge of the Self you will have to eradicate these evil traits which stand as stumbling blocks on the path of salvation. If you cultivate the opposite virtues, the evil traits will die by themselves just as the plants which are deprived of water in a garden die by themselves. It is difficult to eradicate the evil traits by fighting against them.

जेजेयं यत्प्रिक्ष्यादमयज्ज्ञात्वाऽमृतमश्नुते ।

अनादिमत्परं ब्रह्मनसत्तन्नासिच्यते ॥१२॥

जेजेयम् has to be known, यत् which, तत् that, प्रिक्ष्यादम् (I) will declare, यत् which, ज्ञात्वा knowing, अमृतम् immortality, अश्नुते (one) attains to, अनादिमत् the beginningless, परम् supreme, ब्रह्म Brahman, न not, सत् being, तत् that, न not, असत् non-being, उच्यते is called.

12. I will declare that which has to be known, knowing which one attains to immortality, the beginningless supreme Brahman, called neither being nor non-being.

Commentary: The Lord praises that which ought to be known (Para Brahman) in order to create in Arjuna (or any hearer) an intense desire to know It.

Brahman cannot be expressed in words like “being” or “non-being”, because Brahman does not belong to any class or genus like a Brahmana, cow or horse. It has no quality like whiteness, blackness, etc. It has no relation or connection with anything else, because It is one without a second. It is no object of any sense. It is beyond the reach of the mind and the senses. It is actionless. It is the great transcendental and unmanifested Absolute. It is always the witnessing subject in all objects.

The Vedas emphatically declare that Brahman is without attributes, activity, attachment or parts.

In chapter IX. 19 it was stated that He is the being and also the non-being. It is now stated that He is neither being nor non-being. This would seem to the readers to be a contradiction in terms; but it is not so. Though the manifest (perishable) and in terms, manifest (imperishable) universe are both forms of Brahman, He is beyond both these. (Cf. VII. 2; XV. 16, 17 and 18)

सिणतः पादपिं तत्सिणतोऽदक्षदशरोमुखम् ।

सिणतः शुरुदतमल्लोके सिणमित्य ददष्टदत्त ॥१३॥

सिणतः everywhere, पादपिं with hands and feet, तत् that, सिण त everywhere, अदक्षदशरोमुखम् with eyes, heads and mouths, सिणतः everywhere, शुरुदतम् with ears, लोके in the world, सिणम् all, जित्य having enveloped, ददष्टदत्त exists.

13. With hands and feet everywhere, with eyes, heads and mouths everywhere, with ears everywhere, He exists in the worlds enveloping all.

Commentary: He (the knower of the field or Para Brahman) pervades everything in this world. He fills and surrounds this world with Himself. He abides in the universe enveloping everything.

In the previous verse it is said that the Brahman Which is to be known is neither being nor non-being. One may think that It is non-entity or void or nothing. In order to remove this misapprehension, the Lord says in this verse that the knowable has hands and feet everywhere, etc. It directs the mind and the senses to do their proper functions. This is only the manifest aspect of Saguna Brahman (Brahman with attributes).

Just as the engine-driver drives the engine, so also the knowable or the knower of the field drives the body-engine. It is the Inner Ruler. It is the innermost Self. It is the support, substratum or basis for this world, body, mind, life-force and the senses. The existence of Brahman is determined or ascertained or indicated by the existence of the limiting adjuncts, viz., body mind and senses, because there must be self-consciousness behind their activities. How can you call It non-existence then?

Just as the rope is not affected by the qualities or the defects of the illustre field imposed snake, so also Para Breathe defects knower of the field is not affected by the superimposed w othe body, senses, mind and the life-force. There is only one common bonsciousness in all beings or bodies. That common consciousness is eternal, self-luminous and all-pervading. That common consciousness is Para Brahman. The body, mind, senses and the life-force are by nature insentient. But they are moved by Brahman to action. They act on account of the mere presence of Brahman or the knower of the field. (The limiting adjuncts are illusory.) Hence they put on the semblance of consciousness, just as the iron piece puts on the semblance of a magnet when it is in the presence of a magnet.

The whole world is superimposed on Brahman like the snake on the rope. This is called Adhyaropa. It is sublated by the method (Yukti) of Apavada (negation or denial).

This verse is taken from the Svetasvataropanishad 3. 16.

सिक्तन्द्रयगुराभासं सिक्तन्द्रयादिदजणतम् ।

असिं सिणभिद्वेदनगुणरुग्भिर् च॥१४॥

सिक्तन्द्रयगुराभासम् shining by the functions of all senses, सिक्तन्द्रयादिदजणतम् (yet) without the senses, असिम् unattached, सिणभृत् (yet) supporting all, च and, एि even, दनगुणम् devoid of qualities, गुभिर् (yet) experiencer of the qualities, च and.

14. Shining by the functions of all the senses, yet without the senses; unattached, yet supporting all; devoid of qualities, yet their experiencer,

Commentary: Brahman sees without eyes, hears without ears, smells without nose, eats without mouth, feels without skin, grasps without hands, walks without feet. "He is the unseen seer, the unheard hearer, the unthought thinker. Other than Him there is no seer, no hearer, no thinker. He is the

Self, the Inner Ruler, the Immortal." (Brihadaranyaka Upanishad III. 7. 23) He is free from the qualities of Nature and yet He is the enjoyer of the qualities.

All the senses: The five organs of knowledge and the five organs of action, the inner senses, mind and intellect come under the term all the senses. The organs of action and those of knowledge perform their functions in conjunction with the mind and the intellect. They cannot function independently.

Therefore, the mind and the intellect are included in the term all the senses

Brahman is transcendental and unmanifest, but It manifests Itself through the limiting adjuncts of the external and the internal senses. As It is destitute of the senses It is unattached and yet It supports all. It is the support or substratum of everything. It is destitute of the qualities of Nature and yet It is the enjoyer of those qualities. Brahman is really mysterious.

This verse is taken from the Svetasvataropanishad 3. 17.

बदहरिश्च भूतानामचरं चरमि च ।

सूक्ष्मत्वात्तिदिजेज्यं िरस्थं चाक्तिके च तत् ॥१५॥

बदहः without, अिः within, च and, भूतानाम् of (all) beings, अचरम् the unmoving, चरम् the moving, एि also, च and, सूक्ष्मत्वात् because of its subtlety, तत् That, अदिजेज्यम् unknowable, र्स्थिम् is far, च and, अक्तिके near, च and, तत् That.

15. Without and within (all) beings the unmoving and also the moving; because of its subtlety, unknowable; and near and far away is That.

Commentary: Brahman is subtle like the ether. It is incomprehensible to the unilluminated on account of its extreme subtlety. It is unknowable to the man who is not endowed with the four means of salvation (see page 58).

Brahman is known or realised by the wise. It is realised by the first class aspirant who is equipped with these means. It is near to the wise man or the illumined because It is his very Self. It is very far to the ignorant man who is drowned in worldliness or sensual pleasures. It is not attainable by the ignorant of unenlightened even in millions of years.

Near and far away: This expression is found in the Isavasya Upanishad (5) and the Mundaka Upanishad (3. 17).

अदिभिं च भूतेषु दिभिदमि च कस्थतम् ।

भूतभृण च तजेज्यं ग्रदसषुणु प्रभदिषुणु च ॥१६॥

अदिभिम् undivided, च and, भूतेषु in beings, दिभिम् divided, इि as if, and च कस्थतम् existing, भूतभृण the supporter of beings, च and, तत् That जेज्यम् to be known, ग्रदसषुणु devouring प्रभदिषुणु generating, च and.

16. And undivided, yet It exists as if divided in beings; It is to be known as the supporter of beings; It devours and It generates.

Commentary: Brahman must be regarded as That which supports, swallows up and also creates all beings, in the three forms of Brahma who creates the world of names and forms, Vishnu who preserves or sustains, and Rudra who destroys. It is undivided in the various bodies. It is like ether. It is all-pervading like space (Akasa). It is indivisible and the One, but It seems to divide Itself in forms and appears as all the separate existing things and beings. It is essentially unbroken. Yet, It is, as it were, divided among all beings.

It devours this world during the cosmic dissolution. It generates it at the time of the origin of the next age. It supports all beings during the period of sustenance of this world.

Just as fire is hidden in the wood, so also Brahman is hidden in all bodies. Just as the one space appears to be different through the limiting adjuncts (pot, house, etc.) so also the one indivisible Brahman appears to be different through the limiting adjuncts (the body, etc.). (Cf. XVIII. 20) An objector says: "The

knowable Brahman, the Knower of the field, is all-pervading. It exists everywhere and yet It is not perceived. Therefore It must be of the nature of darkness or Tamas."

The answer is: "No. It cannot be."

"What, then?" "It is the Light of lights."

ज्योदतषामदप तज्ज्योदतस्तमसः परमुच्यते।

ज्ञानं ज्ञेयं ज्ञानगम्यंहृदिसिणस्य दिदृष्टम्॥१७॥

ज्योदतषाम् of lights, अदप even, तत् That, ज्योदतः Light, तमसः from darkness, परम् beyond, उच्यते is said (to be), ज्ञानम् knowledge, ज्ञेयम् that which is to be known, ज्ञानगम्यम् attainable by knowledge, रर in the heart, सिणस्य of all, दिदृष्टम् seated.

17. That, the Light of all lights, is said to be beyond darkness: knowledge, the knowable and the goal of knowledge, seated in the hearts of all.

Commentary: The Supreme Self illumines the intellect, the mind, the sun, moon, stars, fire and lightning. It is self-luminous. "The sun does not shine there, nor do the moon and the stars, nor do these lightnings shine and much less this fire. When It shines.

Everything shines after It; all these shine by Its Light."

(Kathopanishad 5. 15; also Svetasvataraopanishad 6.14)

Knowledge: Such as humility. (Cf. XIII. 7 to 11)

The knowable: As described in verses 12 to 17.

The goal of knowledge, i.e., capable of being understood by wisdom.

These three are installed in the heart (Buddhi) of every living being. Though the light of the sun shines in all objects, yet the sun's light shines more brilliantly in all bright and clean objects such as a mirror. Even so, though Brahman is present in all objects, the intellect shines with special effulgence received from Brahman. (Cf. X. 20; XIII. 3; XVIII. 61)

इदत् क्षेत्रं तथा ज्ञानं ज्ञेयं चिं समासतः ।

मद्भि एतद्विज्ञाय मद्भायोपपद्यते ॥१८॥

इदत् thus, क्षेत्रम् the field, तथा as well as, ज्ञानम् knowledge, ज्ञेयम् the knowable, च and, उम् have been stated, समासतः briefly, मद्भिः My devotee, एतत् this, विज्ञाय knowing, मद्भाय to My being, उपपद्यते enters.

18. Thus the field, as well as knowledge and the knowable have been briefly stated. My devotee, knowing this, enters into My Being.

Commentary: He who has controlled his mind and organs. Who has the knowledge of the field and the knowable, and who fixes his mind on Me becomes one with Me.

Thus the field described above (beginning with the 'great elements and ending with 'firmness', verses 5 and 6), knowledge described above (beginning with 'humility' and ending with 'perception of the end of true knowledge' in verses 7 to 11) and the knowable described in verses 12 to 17-these have briefly been stated.

He who has single-minded devotion unto Me, who takes Me (Vaasudeva, the Supreme Lord, the omniscient, and the supreme Guru) as the Self of everything, he who thinks and feels that all that he sees, hears and touches is nothing but the Lord and he who has the right knowledge described above enters into My Being or attains release from birth and death.

प्रकृतं पुरुषं चिं दिव्ययनिनी उभिदप ।

दिकारांश्चगुणंश्चैचिं दिक्कृत् प्रकृतसंभिन् ॥१९॥

प्रकृतम् matter, पुरुषम् spirit, च and, एि even, दिक्कृत् know, अनिनी beginningless, उभौ both, अदप also, दिकारान् modifications, च and. गुणान् qualities, च and, एि even, दिक्कृत् know, प्रकृतसंभिन् born of Prakriti.

19. Know thou that Nature (matter) and the Spirit are both beginningless; and know also that all modifications and qualities are born of Nature.

Commentary: Steps are necessary to reach the top floor of a building. Even so, steps are necessary to reach the summit of the knowledge of the Self. That is the reason why Lord Krishna took Arjuna to the summit of knowledge step by step. He first taught Arjuna the nature of the field, then knowledge, ignorance or non-wisdom, and ultimately the knowable. When a child is to be fed the intelligent mother divides the food into small portions and feeds the child little by little. Even so Lord Krishna fed His spiritual child Arjuna with the spiritual food little by little.

Lord Krishna says: "O Arjuna! I will give you the same teaching in another form by the description of the Spirit and Nature."

Till now the Lord expounded the knowledge of the field and the Self in accordance with the philosophy of the Upanishads. Now He explains the same knowledge in accordance with the Sankhya philosophy, but without accepting its dual nature in the form of discrimination between the Spirit and Nature.

Vikaras: Modifications from the Mahat-Tattva or intellect down to the physical body; the twenty-four principles of the Sankhyas. The Self within is changeless. All changes take place in Nature. Mulaprakriti (the Primordial Nature, the Unmanifested) becomes modified into Mahat, egoism, mind, the great elements and other minor modifications.

Just as coolness and ice, the day and the night, are inseparable, so also matter and Spirit are inseparable. The three qualities Sattva, Rajas and Tamas are born of Nature (matter). All actions proceed from the mind, the life-force, the senses and the physical body.

According to the Sankhya philosophy, Prakriti and Purusha are not only eternal and beginningless but also independent of each other and self-created. According to Vedanta philosophy, Prakriti or Maya originates from Brahman and is, therefore, neither self-created nor independent. Isvara has Maya under His perfect control. Maya is His causal body. Maya is His illusory power.

Matter and Spirit are the Natures of Isvara. Know that these two are beginningless. That which has no beginning is Anadi. As Isvara is eternal, His two Natures also should be eternal. (This is according to the Sankhyas.)

Isvara possesses these two Natures (superior and inferior) by which He causes the creation, preservation and destruction of the universe. Therefore He has the Lordship and rules over the universe. The two Natures have no beginning. Therefore they are the cause of Samsara.

The inferior Nature (Apara Prakriti) which consists of the eightfold division of Nature referred to in chapter VII, verse 4, is the Prakriti of chapter XIII, verse 19. The superior Nature (Para Prakriti) referred to in chapter VII, verse 5, is the Purusha of chapter XIII, verse 19. Purusha here means 'Jiva' (the individual soul).

Even a child smiles and experiences exhilaration, grief. Fear, anger, pleasure and pain. Who taught it? The impressions of the virtuous and vicious actions of this birth cannot be the cause of these. The impressions of the previous birth alone are the cause of all these. They (the impressions) must have a support. From this we can clearly infer the existence of the individual soul in the previous birth and that the individual soul is beginningless. If you do not accept that the individual soul is beginningless, the two defects of Kritanasa (non-fruition of actions performed) and Akritabhyagama (causeless effect) will creep in. Pleasure and pain which are the fruits of virtuous and vicious actions done previously will pass away without being experienced. This is the defect of Kritanasa. So also, one will have to enjoy pleasure and pain, the fruits of good and bad actions which were not done by him previously. This is the defect of Akritabhyagama. In order to get rid of these two defects we will have to accept that the individual soul is beginningless. The scriptures also emphatically declare that the soul is beginningless.

कायणकारकतृणत्वे हेतुः प्रकृ दतरुच्यते ।

पुरुषः सुखिःखानांभितृत्वेहेतुरुच्यते॥२०॥

कायणकारकतृणत्वे in the production of the effect, and the cause, हेतुः the cause, प्रकृतः Prakriti, उच्यते is said (to be), पुरुषः Purusha, सुखिःखानाम् of pleasure and pain, भितृत्वे in the experience, हेतुः the cause, उच्यते is said (to be).

20. In the production of the effect and the cause, Nature (matter) is said to be the cause; in the experience of pleasure and pain, the soul is said to be the cause.

Commentary: Pleasure and pain are the fruits of virtuous and vicious actions. The force of desire acts on the mind and the mind impels the senses to act to get the objects of desire. Good and evil actions proceed from Nature and lead to happiness or misery. Evil actions produce misery and sorrow. Virtuous actions cause happiness and joy. The soul is the enjoyer. The wife works and prepares nice, palatable dishes; the husband silently enjoys the fruits of her, out He sits quietly and eats them to his heart's content. Even so Nature works and the soul experiences the fruits of Her labour, viz., pleasure and pain.

When harmony predominates, virtuous actions are performed. When there is a preponderance of Rajas, both virtuous and vicious actions are performed. When Tamas predominates, sinful, unlawful and unrighteous actions are done.

In the place of Kaarana (कारण) which means 'cause', some read Karana (कर्ण) which means 'instrument' such as the five organs of knowledge, five organs of action, mind, intellect and egoism (thirteen principles located in the body).

Karya: The effect, viz., the physical body. The five elements which form the body and the five senses, and which form the sense-objects which are born of Nature come under the term 'effect'. All qualities, such as pleasure and pain and delusion which are born of Nature, come under the term 'instruments' because these qualities reside in the instruments, the senses.

In the production of the body, the senses and their sensations Nature is said to be the cause. Thus Nature is the cause of Samsara.

Sugarcane is the cause. Sugarcane juice, sugar and sugarcandy are the effects or modifications of sugarcane. Milk is the cause. Curd, butter and ghee (melted butter) are the modifications of milk. Whatever is a modification of something is its effect, and that from which the modifications come is their cause. Nature is the source or cause of all modifications. She generates everything. The ten organs, mind and the five objects of the senses are the sixteen modifications or effects.

Mahat (intellect) is born of Mulaprakriti. From Mahat Ahamkara (egoism) is born. Mahat is the effect of Mulaprakriti and the cause of Ahamkara. Therefore Mahat is called Prakriti-Vikriti. Mahat, Ahamkara and the five Tanmatras (root-elements of matter) are the seven Prakriti-Vikritis. Each of these is a modification of its predecessor and is in turn the cause of its successor. The five root-elements generate the five gross elements. They are the subtle elements. These seven are both Nature and modification (Prakriti and Vikriti), cause and effect, and are included under the term 'cause'

The functions of the body, senses, life-force, mind and intellect are superimposed on the pure Self. So the ignorant man says: "I am black; I am fat; I am hungry; I am angry; I am deaf; I am blind; I am the son of so and so; I know, I am the doer; I am the enjoyer, etc."

The intellect is very subtle. It is in close contact with the most subtle Self. The Consciousness of the Self is reflected in the intellect (Chidabhasa) and so the intellect which has the semblance of the Consciousness feels: "I am pure consciousness or Chaitanya. I experience pleasure and pain." The attributes of the pure Self are superimposed on the intellect. There is mutual superimposition between the intellect and the Self, Nature and Spirit. This is the cause of Samsara.

Purusha, Jiva, Kshetrajna and Bhokta are all synonymous terms. Purusha here referred to is not the Supreme Self. He is the conditioned soul, the soul subject to transmigration who experiences pleasure and pain. The Self or the Absolute is ever free from Samsara and is unchanging.

Prakriti and Purusha are the cause of Samsara. Nature generates the body, life-force, mind, intellect and the senses. The soul experiences pleasure and pain. Samsara is the experience of pleasure and pain. The soul is the Samsarin. He is the experienter of pleasure and pain. (Cf. XV. 9)

पुरुषः प्रकृतस्थो दहभुङ्क्ते प्रकृतजान् भुङ्क्ते ।

कारं गुर्गुणस्य सिसृद्यो दनजन्मसु ॥२१॥

पुरुषः Purusha, प्रकृतस्थः seated in Prakriti, दह indeed, भुङ्क्ते enjoys, प्रकृतजान् born of Prakriti, गुर्गुण qualities, कारं the cause, गुर्गुण attachment to the Gunas, अस्य of his, सिसृद्यो दनजन्मसु of birth in good and evil wombs.

21. The soul seated in Nature experiences the qualities born of Nature; attachment to the qualities is the cause of its birthing good and evil wombs.

Commentary: The soul residing in Nature and identifying itself with the body and the senses which are modifications of Nature acts through the qualities of Nature and experiences pleasure and pain and delusion. It thinks, "I am happy. I am miserable, I am deluded. I am wise." When it thus identifies itself with the qualities, it assumes individuality and takes birth in pure and impure wombs.

The soul (Jivatma) enjoys the sensual objects in conjunction with the body, mind and the senses and thus becomes the enjoyer. Brahman is the silent witness and non-enjoyer. The soul's attachment to the qualities of pleasure, pain and delusion is the chief cause of its birth. If you add the word Samsara to the second half of the verse, it will mean: "Attachment to the qualities is the cause of Samsara through births in good and evil wombs."

Good wombs (Sat Yoni) are those of the gods and the like; evil wombs (Asat Yoni) are those of lower animals. The human womb is partly good and partly evil on account of mixed Karmas.

Purusha prakritisthah: Purusha (the soul) seated in Prakriti (Nature). This is Avidya (ignorance). Attachment to the qualities of Nature is Kama (desire). Avidya and Kama are the cause of Samsara.

Jnana (wisdom) and Vairagya (dispassion) will destroy ignorance and desire. (Cf. XIV. 5; XV. 7)

उपद्रष्टाऽनुमि च भताण भिो महेश्वरः।

परमोदतचापुयि िहेऽक्तस्मन्पुरुषःपरः॥२२॥

उपद्रष्टा thespectator, अनुमि thepermitter, च and, भताण thesupporter, भिो theenjoyer, महेश्वरः the greatLord, परमिा theSupremeSelf, इदत thus, च and, अदप also, िः iscalled, हि inthebody, अक्तस्मन् (in) this, पुरुषः Purusha, परः Supreme.

22. The SupremeSoulinthisbody isalso calledthe

Spectator, the permitter, the supporter, the enjoyer, the great Lord and the Supreme Self.

Commentary:Upadrashta:Aspectator,awitness,alooker-on,aby-stander,onewhositsnear.When the priestsandthesacrificerperformthesacrificialrites,anexpertwhohasgoodexperiencein sacrificialmatterssitsbytheirsides.Hedoesnottakeanypartatallinthesacrifice.Hesitsasasilent witness.Heguidesthem.Hepointsouttheirdefectsandcorrectsthem.EvensotheSupremeSelfdoes not act.Itdoesnottakeanypartintheactivitiesofthebody,themindandthesenses.Pasentirely distinctfromthem.Itisasilentwitnessoftheiractivities.ItsitsnearNatureandsilentlywatchesHer actions. It maybeexplainedinanotherway.Thebody,theeyes,themind,theintellectandtheSelfarethe seers.Ofthesethebodyisthemostexternalseer;theSelfisthemostinternalandnearestseer.Beyond the Selfthereisnootherinternalseer.

Anumanta:Permitter.TheSupremeSelfgivesconsent.Itexpressesitsapprovalorsatisfactionregarding the actionsdonebythesenses,themindandtheintellect.TheKingconsentsandsays“*Yes.*”ThePrime Ministerandtheotherofficerscarryouthisorders.EvensotheSupremeSelfconsentsorgives permission;thebody,themind,theintellect,andthesensesperformtheirrespectivefunctions.Or, thoughItItselfdoesnotworkwhilethesenses,themindandtheintellectwork,Itappearstobe engagedinaction,Itseemstocooperatewiththem.AsItisanonlookerormerewitness,Itneverstands in thewayoftheactivitiesofthebody,themind,theintellectandthesenses.

Bharta:Supporter.Justasthehusbandisthesupporterofhiswife,soalsotheSelfisthesupporterof this body,mind,intellect,life-forceandthesenses.Itisdifferentfromthem,justasthefatherwho supports the children is different from them.

Bhokta:Enjoyer;theSelf,ofthenatureofeternalintelligence.Justasheatistheinherentnatureoffire, so alsoeternalintelligenceistheinherentnatureoftheSelf.Allthestatesofthemindsuchaspleasure, pain anddelusionarepermeatedandilluminedbytheintelligentSelf.JustasGovindanwhotakesthe food isdifferentfromthefood,soalsotheSelfisdifferentfromtheintellect,themindandthesenses.

Mahesvarah:ThegreatLord.AsHeisthesouloressenceofeverythingandasHeisdependentofall, He isMahesvara.Theiskyisverybig.Mahesvaraisbiggerthaneventhesky,andtoHeiscalled Mahesvara.Justasthekingisdifferentfromhissubjects,soalsotheSelfisdifferentfromNatureand the effectsormodificationsofNature.

Paramatma: The Supreme Self. It is supreme because It is superior to all those things, from the Unmanifested to the physical body, which are mistaken for the Self on account of ignorance. Just as an iron piece moves in the presence of a magnet, so also the mind and the intellect which are insentient move and function in the presence of the Supreme Self. Just as the moon borrows its light from the sun, so also the mind and the intellect borrow their light from the Supreme Self. The Supreme Self is self-luminous. Mind and intellect have no self-luminosity. In the Vedas also He is called the Supreme Self. Lord Krishna says in verse 17 of the fifteenth chapter: “But distinct is the Highest Purusha spoken of as the Supreme Self.”

“Do thou also know Me as the knower of the field in all the fields,” has been described in detail and the subject is concluded in this verse.

य एदित्तिपुरुषं प्रकृतं च गुणैः सह।

सिण्णथा ितणमनोऽदप न स भूयोऽदभजायते ॥२३॥

यः who, एम् thus, दित्ति knows, पुरुषम् Purusha, प्रकृतम् Prakriti, च and, गुणैः qualities, सह with, सिण्णथा in all ways, तिण्णमानः living, अदप also, न not, सः he, भूयः again, अदभजायते is born.

23. He who thus knows the Spirit and Matter together with the qualities, in whatever condition he may be, he is not born again.

Commentary: One who knows the Soul and Nature with its qualities, whatever his conduct may be, frees himself from the cycle of births and deaths. Such is the advantage he gains from the discriminative knowledge of Spirit and Matter. He knows that he is eternal and changeless and that all changes are due to the modification of Nature on account of its qualities. The self through ignorance identifies itself with the body and suffers rebirth. In

whatsoever condition he may be, whether he is engaged in prescribed or forbidden acts (like Indra who killed the Purohita Visvarupa and many Sannyasins), he is not born again, because the actions (which are the seeds of rebirth), of one who knows the Spirit and Matter, who has gained the knowledge of the Self, are burnt by the fire of that knowledge. Just as the seeds that are fried in fire do not sprout again, so also the actions burnt in the fire of knowledge cannot produce new bodies or further births. In his case they are Karma-bhasa (mere semblance of Karma). They are not effective causes and cannot produce further births. A burnt cloth cannot serve the purpose of the cloth.

Those actions which are done with egoism and desire (expectation of fruits) will produce fruits or results. In the case of a wise man, the seeds of evil, viz., ignorance, egoism, attachment, etc., are burnt by the fire of knowledge. Therefore he cannot have rebirths.

The Karmas (Prarabdha) which have already started their operation by producing this present birth do not perish, notwithstanding the dawn of the knowledge of the Self. When an arrow once sent out from a bow at a mark, it pierces the mark and continues to act till it falls to the ground when the full force with which it was discharged is exhausted. Even so the Prarabdha Karma which has given rise to the body continues to act till the inherent force is fully exhausted, although the sage has attained Self-realisation through his body. But he is not in the least affected by this, because he has no identification

with the body, and as he has identified himself with Brahman or the Absolute. If a carbuncle or cancer arises in the body on account of Prarabdha Karma, he will not suffer a bit as he has risen above body-consciousness, and as he stands as a witness of his body. But a by-stander or a spectator wrongly imagines that the liberated sage is also suffering like an ordinary worldly man. This is a serious and sad mistake. From the viewpoint of the liberated sage he has neither body nor Prarabdha Karma.

An arrow that is placed ready on the bow but not discharged with force can be withdrawn. Similarly, the Karmas which have not begun to generate their fruits or effects can be neutralised or destroyed by the knowledge of the Self. Therefore it is proper to say that the liberated sage is not born again. He will not take another body when the body through which he attained knowledge perishes. As ignorance, birth of this body, is destroyed by the knowledge of the Self, birth, the effect of ignorance, is also destroyed. As one takes birth through virtuous and vicious actions, a sage will not take birth as his virtuous and vicious actions (the whole Sanchita or accumulated Karmas of his previous births) are destroyed by the knowledge of the Self. The Karmas done by him after he has attained Self-realisation cannot touch him at all as he has neither egoism (agency) nor desires. (Cf. XIII. 32)

ध्यानेनिदम पश्यति केदचिानमिना ।

अनेये सांख्येन योगेन कमणयोगेन चापरे ॥२४॥

ध्यानेन by meditation, ओदम in the self, पश्यति behold, केदचर some, ओमन् the Self, ओम by the self, अनेये others, सांख्येनयोगेन by the Yoga of knowledge (by the Sankhya Yoga), कमणयोगेन by Karma Yoga, च and, अपरे others..

24. Some by meditation behold the Self in the self by the self, others by the Yoga of knowledge, and still others by the Yoga of action.

Commentary: There are several paths to reach the Knowledge of the Self according to the nature or temperament and capacity of the individual. The first path is the Yoga of meditation taught by Maharshi Patanjali. The Raja Yogins behold the Supreme Self in the self (Buddhi) by the self (purified mind). Meditation is a continuous and unbroken flow of thought of the Self like the flow of oil from one vessel to another. Through concentration hearing and the other senses are withdrawn into the mind. The senses are not allowed to run towards their respective sensual objects. They are kept under proper check and control through the process of abstraction. Then the mind itself is made to abide in the Self through constant meditation on the Self. The mind is refined or purified by meditation. The mind that is rendered pure will naturally move towards the Self. It is not attracted by nor is it attached to the sensual objects.

Sankhya Yoga is Jnana Yoga. The aspirant does Vichara (analysis, reflection) and separates himself from the three qualities of Nature, the three bodies and the five sheaths and identifies himself with the witness (Self). He thinks and feels, "I am distinct from the three qualities. I am the silent witness. I am unattached. I am non-doer. I am non-enjoyer. I am immortal, eternal, self-existent, self-luminous, indivisible, unborn and unchanging."

The Karma Yogi surrenders his actions and their fruits to the Lord. He has Isvararpana Buddhi (intelligence that offers everything to God). This produces purity of mind which gives rise to knowledge

of the Self. Karma Yoga brings about concentration of the mind through the purification of the mind. It leads to Yoga through the purification of the mind and so it is spoken of as Yoga itself.

Those who practise Sankhya Yoga are the highest class of spiritual aspirants. Those who practise the Yoga of meditation are aspirants of the middling class. Those who practise Karma Yoga are the lowest class of spiritual aspirants. The aspirants of the middling and lowest class soon become aspirants of the highest class through rigorous Sadhana or spiritual practices. (CJ, V. 5; VI. 46)

अनेयेतेविमजानिःशुरुत्वाऽनेयेभ्य उपासते ।

तेऽदपचादततरनेत्यिमृत्युंशुरुदतपरायराः ॥२५॥

अनेये others, तु indeed, एमि thus, अजानिः not knowing, शुरुत्वा having heard, अनेयेभ्यः from others, उपासते worship, ते they, अदप also, च and, अदततरक्ति cross beyond, ए even, मृत्युम् death, शुरुदतपरायराः regarding what they have heard as the Supreme refuge.

25. Others also, not knowing thus, worship, having heard of It from others; they, too, cross beyond death, regarding what they have heard as the Supreme refuge.

Commentary: The three paths, viz., the Yoga of meditation, the Yoga of knowledge, and the Yoga of action to attain the knowledge of the Self were described in the previous verse. In this verse the Yoga of worship is described.

Some who are ignorant of the methods described in the previous verse listen to the teachings of the spiritual preceptors regarding this great Truth or the Self with intense and unshakable faith, solely depending upon the authority of others' instructions, and through constant remembrance and contemplation of them attain immortality. They are devoted to their preceptor. Some study the books written by realised seers, stick with great faith to the teachings contained therein and live according to them. They also overcome death. Whichever path one follows, one eventually attains the knowledge of the Self and final liberation from birth and death, salvation (Moksha). There are several paths to suit aspirants of different temperaments and equipments.

Freeing oneself from ignorance with its effects through the knowledge of the Self, is crossing the Samsara or attaining immortality or overcoming death or obtaining release or salvation.

यित्सज्जायते दकदच्चत्सत्त्वं स्थिरजङ्गमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्वत्तद्ध भरतषणभ ॥२६॥

यित् whatever, सज्जायते is born, दकदच्चत्त्वं any, सत्त्वम् being, स्थिरजङ्गमम् the unmoving and the moving, क्षेत्रक्षेत्रज्ञसंयोगात् from the union between the field and the knower of the field, तत् that, दिक्कद्ध know, भरतषणभ O best of the Bharatas.

26. Wherever a being is born, whether unmoving or moving, know thou, O best of the Bharatas (Arjuna), that it is from the union between the field and its knower.

Commentary: O Arjuna, remember that whatever is born, unmoving or moving, know thou that to be due to the union between the body and the Self.

The knower of the field is like the ether without parts. Therefore, there cannot be a union of the field and the knower of the field through contact of each other's parts like the contact of the drum and the stick or a rope and a vessel. There cannot be the inseparable connection between them like the connection that exists between the head and the neck, or the arm and the shoulder, because the field and its knower are not related to each other as cause and effect.

Then, what sort of union is there between the field and its knower? It is of the nature of mutual superimposition or illusion.

This consists in confounding the one with the other as well as their attributes, like the union of a rope with a snake lad with silver, account of lack of mother-of-pearl of their real vice versa attributes of the Self are semination the body is mistakeferred to sentient Self. The activities of the body or Nature are transferred silent, actionless Self. This tomposition will disappear when one attains knowledge of the Self, when he knows the distinction between the field and its knower, when he is able to separate the field from the knower like the reed from the Munja grass, when he realises that Brahman which is free from all limiting adjuncts is his own immortal Self, and that the field is a mere appearance like the snake in the rope, silver in mother-of-pearl, an imaginary city in the sky, and is like an object seen in a dream or like the horses. Places and forests projected by a juggler. A sage who has the knowledge of the Self is not born again.

समं सिषु भूतेषु दतष्टिं परमेश्वरम्।

दिनश्यत्स्वदिनश्यं यः पश्यदतसपश्यदत ॥२७॥

समम् equally, सिषु (in) all, भूतेषु in beings, दतष्टिम् existing, परमेश्वरम् the Supreme Lord, दिनश्यतुसु among the perishing, अदिनश्यम् the unperishing, यः who, पश्यदत sees, सः he, पश्यदत sees.

27. He sees, who seestheSupreme Lord, existing equally in all beings, the unperishing within the perishing.

Commentary: He who beholds the Supreme Lord through the inner eye of wisdom, Him Who is seated in all beings from the Creator down to the unmoving objects and Who is not destroyed even when all beings are destroyed, he is said to have realised the Self.

In different kinds of fire, the heat is the same. Gold is the same in different forms of ornaments. The light from many lamps is the same. So also in all living beings, the soul is the same. The soul or the Self is uniform everywhere. The Self is the same in ants, elephants, kings, beggars, saints and rogues.

The Self is indestructible; all living beings are perishable. It is the Supreme Lord when compared to the body, senses, mind, intellect, the Unmanifested Nature and the individual soul.

Birth is the root cause of the Bhava-Vikaras or the modifications, viz., change, growth, decay and death. The other changes of state manifest themselves after the birth of the body.

The Supreme Lord is one and changeless as He is birthless, decayless and deathless. He is the one common consciousness in all beings. He sees rightly who sees the Supreme Lord as now described. He is a Jivanmukta. He has knowledge of the knower of the field or the immortal Self. He is the real seer or a liberated sage.

The sage alone sees properly on account of knowledge. The whole world sees erroneously on account of ignorance. He who is suffering from defective vision beholds many moons. He sees erroneously. But he who sees one moon only sees in the proper manner, correctly. Even so he who beholds the one immortal indivisible Self in all beings really sees the Truth. He alone sees. He who sees many distinct selves erroneously does not really see though he sees. He is like the man who beholds many moons. (Cf. VIII. 20)

समं पश्यत्तन्ह सिणत्र समिक्तस्थतमीश्वरम् ।

न दहनस्त्यानाऽऽनि ततो यादत परां गदतम् ॥२८॥

समम् equally, पश्यन् seeing, दहindeed, सिणत्र everywhere, समिक्तस्थतम् equally dwelling, ईश्वरम् the Lord, न not, दहनस्त्याना destroys, आनि by the self, आनिम् the Self, ततः then, यादत goes, पराम् the highest, गदतम् the goal.

28. Because he who sees the same Lord equally dwelling everywhere does not destroy the Self by the self; he goes to the highest goal.

Commentary: This is the vision of a liberated sage. The Supreme Self abides in all forms. There is nothing apart from It. An ignorant man destroys the Self by identifying himself with the body and the modifications of the mind and by not seeing the one Self in all beings. He has a blurred vision. His mind is very gross. He cannot think of the subtle Self. He is swayed by the force of ignorance. He mistakes the impure body for the pure Self. He has false knowledge. But the sage has knowledge of the Self or true knowledge and so he beholds the one Self in all beings. An ignorant man is the slayer of his Self. He destroys this body and takes another body and so on. But he Who beholds the one Self in all beings does not destroy the Self by the self. Therefore he attains the Supreme Goal, i.e., he attains release from the round of birth and death. Knowledge of the Self leads to liberation or salvation. Knowledge of the Absolute annihilates the ignorance in toto. If the ignorance is destroyed and false knowledge is also destroyed, all evils are simultaneously destroyed.

Those who have realised that unity of the Self in all these diverse forms are never caught in the meshes of birth and death. They attain the state of Turiya (the fourth state beyond waking, dreaming and deep sleep) where form and sound do not exist.

The self is everybody's friend and also his enemy as well. The idea first expressed in chapter VI, verses 5 and 6 is repeated here. (Cf. XVIII. 20)

प्रकृतैषि च कमाणदर् दक्रयमार्दान सिणशः ।

यः पश्यदत तथाऽऽनिमकताणरं स पश्यदत ॥२९॥

प्रकृत्या by Nature, एि alone, च and, कमाणद् actions, दक्रयमारुदन being performed, सिणशः all, यः who, पश्यदत् sees, तथा so also, ओनम् the Self, अक्ताणरम् actionless, सः he, पश्यदत् sees.

29. He sees, who sees that all actions are performed by Nature alone and that the Self is actionless.

Commentary: Nature is responsible for all activities. The Self is beyond all action. It is the silent witness only. He who experiences thus is the real seer or sage.

He who knows that all actions proceeding from the five organs of knowledge, the five organs of action, the mind and the Intellect are prompted by Nature and that the Self is actionless, really sees. He alone sees. He who identifies himself with the body, the mind and the senses and foolishly thinks that the Self is the actor is an ignorant man. He sees only with the physical eyes. He has no inner eye of intuition. The sky remains motionless but the clouds move across the sky. Even so the Self is actionless; but Nature does everything. The Self is destitute of any limiting adjunct. Just as there is no variety in ether, so also there is no variety in the Self. It is one homogeneous essence. It is free from any kind of characteristics. (Cf. III. 27; XIV. 19; XVIII. 16)

यि भूतपृथग्भिमेकस्थमनुपश्यदत्।

तत् एि च दिस्तारं ब्रह्म सम्पद्यतेति॥३०॥

यि when, भूतपृथग्भिम् the whole variety of beings, एकस्थम् resting in the One, अनुपश्यदत् sees, ततः from that, एि alone, च and, दिस्तारम् the spreading, ब्रह्म Brahman, सम्पद्यते (he) becomes, ति then.

30. When a man sees the whole variety of beings as resting in the One, and spreading forth from That alone, he then becomes Brahman..

Commentary: A man attains unity with the Supreme when he knows or realises through intuition that all these manifold forms are rooted in the One. As waves in water, atoms in the earth, rays in the sun, organs in the body, emotions in the mind, sparks in the fire, so verily are all forms rooted in the One. Wherever he turns his gaze he beholds only the one Self and enjoys the bliss of the Self.

When he beholds the diversity of beings rooted in the One in accordance with the teachings of the scriptures and the preceptor, here realises through intuitive experience that all that he beholds is nothing but the Self and that the origin and the evolution of all is from That One alone. Compare with the Chhandogya Upanishad, 7. 26.1.

ओतः प्रार् ओत आशा ओतः स्मर ओत आकाश

ओतसेतेज ओत आपः ओत

आदिभाणिदतरोभिभातोऽन्नम्॥

Atmatah prana atmata asa atmatahsmara

Atmata akasa atmatasteja atmata apah

Atmata avirbhavati robhavavatmatonnam.

“From the Self is life; from the Self is desire; from the Self

Is love; from the Self is ether; from the Self is light; from the self are the waters from the Self is appearance and disappearance; from the Self is food.”

अनादित्वादन्नगुणत्वात्परमायमव्ययः

शरीरस्थोऽदप किौय न करोदत न दलप्यते ॥३१॥

अनादित्वात् being without beginning, दनगुणत्वात् being devoid of qualities, परमा the Supreme Self, अयम् this, अव्ययः imperishable, शरीरस्थः dwelling in this body, अदप though, किौय O son of Kunti (Arjuna), न not, करोदत acts, न not, दलप्यते is tainted.

31. Being without beginning and being devoid of (any) qualities, the Supreme Self, imperishable, though dwelling in the body, O Arjuna, neither acts nor is tainted.

Commentary: The Supreme Self is beyond Nature. Therefore it is without qualities. It is Nirguna. The activity in Nature is really due to its own qualities which inhere in it. The Supreme Self existed before the body came into being and will continue to be after its dissolution. It is eternally the same and imperishable.

Avyaya: That which is free from the changes of birth and death or appearance and destruction. That which has a beginning has birth. After the object is born it is subject to the changes of being (growth, decay, etc.). As the Self is birthless, it is free from the changes of state (existence, birth, growth, change, decay and death). As the Self is free from all sorts of functions, it is Avyaya. Even if the reflection of the sun in the water moves, the sun does not move a bit. Even so the Supreme Self is not touched by the fruit of action as it is not the doer, as it is without the qualities of Nature, or limbs, indivisible, devoid of parts, without action, beginningless and unattached and causeless.

This Supreme Self is free from the three kinds of differences, viz., Sajatiyabheda, Vijatiyabheda and Svagata-bheda. A mango tree is different from a fig tree. This is Sajatiyabheda. A mango tree is different from a stone. This is Vijatiyabheda. In the same mango tree there is difference between leaves, flowers and fruits. This is Svagatabheda. But the Supreme Self is one without a second. There is no other Brahman which is equal to it. Therefore, there cannot be Sajatiyabheda in Brahman. This world is a mere appearance. It is a mere figment of our imagination. It is superimposed on the Absolute on account of ignorance. An imaginary object has no independent existence apart from its substratum, just as the snake in the rope has no independent existence apart from its substratum, the rope. Therefore, there cannot be Vijatiyabheda in Brahman. Brahman is indivisible, partless, without qualities, without form and without any limbs. Therefore there cannot be Svagatabheda in Brahman.

Brahman or the Supreme Self is beginningless. It is without a cause. It is self-existent. It is without parts. It is without qualities. Therefore Brahman is imperishable. As it is unattached, it is neither the doer nor the enjoyer. If Brahman also is the doer and enjoyer, it is no longer Brahman. It is in no way better than ourselves. This cannot be. Agency and enjoyment are attributed to the ego on account of ignorance. “It is Nature that acts.” (Cf. V.14; XV.9)

यथा सिणगतं सौक्ष्म्याकाशं नोपदलप्यते ।

सिणत्रिक्तस्थतो िहे तथाऽऽनि नोपदलप्यते ॥३२॥

यथा as, सिणगतम् the all-pervading, सौक्ष्म्यात् because of its subtlety, आकाशम् ether, न not, उपदलप्यते is tainted, सिणत्र everywhere, अिक्तस्थतः seated, हि in the body, तथा so, ञि the Self, न not, उपदलप्यते is tainted.

32. As the all-pervading ether is not tainted, because of its subtlety, so the Self seated everywhere in the body is not tainted.

Commentary: Ether pervades everything. All are immersed in it. There is no point whereunto ether does not penetrate and pervade and yet it is not tainted by anything. Even so the Self pervades the whole body and the whole world. Being subtler than the body the Self is never tainted by it or anything else. It is unattached and actionless. It has no parts or limbs. So virtuous and vicious actions cannot contaminate the Self. It is ever pure and stainless.

यथा प्रकाशयते एकः कृत्स्नं लोकदममं रदिः ।

क्षेत्र क्षेत्री तथा कृत्स्नं प्रकाशयदत भारत ॥३३॥

यथा as, प्रकाशयदत illumines, एकः one, कृत्स्नम् the whole, लोकम् world, इमम् this, रदिः sun, क्षेत्रम् the field, क्षेत्री the Lord of the field (Paramatma), तथा so, कृत्स्नम् the whole, प्रकाशयदत illumines, भारत O descendant of Bharata (Arjuna).

33. Just as the one sun illumines the whole world, so also the Lord of the field (Supreme Self) illumines the whole field, Arjuna.

Commentary: The Supreme Self is one. It illumines the whole matter from the Unmanifested down to the blade of grass or a lump of clay, from the 'great elements' down to 'firmness' or 'fortitude'. (Cf. Verses 5 and 6.) Just as the sun is one, just as the sun illumines the whole world, just as the sun is not tainted, so also the Self is One in all bodies, It illumines all the bodies; and It is not contaminated.

क्षेत्रक्षेत्रज्ञयोरिमिरं ज्ञानचक्षुषा ।

भूतप्रकृदतमोक्षं च ये िदियाणक्ति ते परम् ॥३४॥

क्षेत्रक्षेत्रज्ञयो between the Kshetra and the Kshetrajna, िम् thus, िरम् distinction, ज्ञानचक्षुषा by the eye of knowledge, भूतप्रकृदतमोक्षम् the liberation from the Prakriti of being, च and, ये who, िदुः know, याक्ति go, ते they, परम् the Supreme.

34. They who, by the eye of knowledge, perceive the distinction between the field and its knower and also the liberation from the Nature of being, go to the Supreme.

Commentary: They who know through the eye of intuition opened by meditation and the instructions of the spiritual preceptor and the scriptures, that the field is insentient, the doer, changing and finite, and that the knower of the field (the Self) is pure consciousness, the non-doer, unchanging and infinite, and who also perceive the non-existence of Nature, ignorance, the Unmanifested, the material cause of being they attain the Supreme. Through the attainment of Self-realisation or knowledge of the Self, they are entirely liberated from the

[गीता. 12]

Clutches or the influence of Maya (delusion) and ignorance. They do not assume any more bodies. They are not born again. They attain Kaivalya Moksha.

In accordance with the doctrine of the Sankhyas, bondage and freedom do not pertain to the Self because It is always unattached and It is the non-doer and non-enjoyer and also without limbs or parts. But on account of Its union with Nature, It assumes agency through superimposition. When ignorance is annihilated through the knowledge of the Self, Nature which is conjoined with the Self is liberated. Then She gives up Her play or dance in front of the Spirit. She has discharged all Her duties well for the sake of the enjoyment and the release (Bhoga and Apavarga) of the Purusha (Spirit). Therefore the Sankhyas declare that bondage and freedom are states of Nature only. Some interpret that the Self is emancipated from the shackles of Nature and Her modifications.

(This chapter is also known by the name Prakriti-Purusha- Vibhaga-Yoga.)

ॐ तत्सत् इदं श्रीमद्भगवद्गीतासूपनिषत्सु

ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे

कृष्णकृष्णार्जुनसंवादे नाम त्रयोविंशोऽध्यायः ॥

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the thirteenth discourse entitled:

The Yoga of the Distinction Between

The Field and the Knower of the Field.

अथ चत्विंशोऽध्यायः

FOURTEENTH DISCOURSE

गुर्त्रयदिभागयोगः

THE YOGA OF THE DIVISION OF THE THREE GUNAS

श्री भगवानुवाच

परं भूयः प्रिक्ष्यादम ज्ञानानां ज्ञानमुत्तमम् ।

यज्ज्ञात्वा मुनयः सिं परां दसक्तद्धमतो गताः ॥१॥

परम् supreme, भूयः again, प्रिक्ष्यादम (I) will declare, ज्ञानानाम् of all knowledge, ज्ञानम् knowledge, उत्तमम् the best, यत् which, ज्ञात्वा having known, मुनयः the sages, सिं all, पराम् supreme, दसक्तद्धम् to perfection, इतः after this life, गताः gone.

The Blessed Lord said:

1. I will again declare (to thee) that supreme knowledge, the best of all knowledge, having known which all the sages have gone to the supreme perfection after this life.

Commentary: Further analysis of the field is made in this chapter.

In chapter XIII, verse 21, it has been stated that attachment to the qualities is the cause of Samsara or births in good and evil wombs. In this chapter the Lord gives answers to the questions: “What are the qualities of Nature (Gunas)? How do they bind a man? What are the characteristics of these qualities? How do they operate? How can one obtain freedom from them? What are the characteristics of a liberated soul?”

All knowledge has no reference to the knowledge described in chapter XIII, verse 7 to 10, but it refers to that kind of knowledge which concerns sacrifices. That kind of knowledge which relates to sacrifices cannot give liberation. But the knowledge which is going to be imparted in this discourse will certainly lead to emancipation. The Lord eulogises this knowledge by the epithets ‘supreme’ and ‘the best’ in order to create great interest in Arjuna and other spiritual aspirants.

Having learnt this supreme knowledge, all the sages who practised Manana or reflection (Munis) have attained perfection after being freed from bondage to the body.

Itah: After this life; after being freed from this bondage to the body.

इि ज्ञानमुपादश्रत्यममसाम्यणमागताः ।

सगेऽदप नोपजायिप्रलये न व्यथक्ति च ॥२॥

इिम् this, ज्ञानम् knowledge, उपादश्रत्य having taken refuge in, मम My, साम्यणम् unity, आगताः have attained to, सगे at the time of creation, अदप also, न not, उपजायि are born, प्रलये at the time of dissolution, न not, व्यथक्ति are (they) disturbed, च and.

2. They who, having taken refuge in this knowledge, have attained to unity with Me, are neither born at the time of creation nor are they disturbed at the time of dissolution.

Commentary: Having resorted to this knowledge they (the sages) are assimilated into My own nature. They have attained to My Being. They have become identical with Me. They live in Me with no thought of "thou" or "I." They go beyond birth and death. There is no birth for them when creation begins and there is no death for them at the time of dissolution. Having reached Me they attain eternity, immortality and perfection. Having become identical with Me through the attainment of the knowledge of the Self by practising the necessary means, they are neither born at the time of creation nor are they disturbed at the time of dissolution. Knowledge of the Self is eulogised by the Lord in this verse.

मम योदनमणहद्ब्रह्म तत्तस्मन्गभंश्मिहम् ।

संभिः सिणभूतानां ततोभिदतभारत ॥३॥

मम My, योदनः womb, महत् the great, ब्रह्म Brahma, तत्तस्मन् in that, गभणम् germ, श्मिदम bears, अहम् I, संभिः the birth, सिणभूतानाम् of all beings, ततः thence, भिदत is, भारत O descendant of Bharata Arjuna).

3. My womb is the great Brahma; in that I place the germ; thence, O Arjuna, is the birth of all beings.

Commentary: My womb is the great Nature. The cosmos is evolved out of His Nature. Nature is called the great Brahma for She is the resting place of the five subtle elements and also the Mahat (cosmic mind). She is called the great Brahma, because through Her the whole manifestation takes place.

All changes arise out of this great Nature. So She has got the name Mulaprakriti or Primordial Nature or the original principle. From the point of view of the Unmanifest She is called Avyakta. The Vedantins call Her Maya (illusion). The Sankhyas call Her Prakriti.

This Prakriti is called great because She is greater than all Her effects. This Nature, made of the three qualities, is the material cause of all beings. As She is the source or cause of all Her modifications and also nourishes all the modifications with Her energy, She is called Brahma.

I place in it (the Mahadbrahma) the embryo of life; then all beings begin to come to life therefrom. In the great Brahma or Nature I place the germ or the seed for the birth of Hiranyagarbha; and the seed gives birth to all beings. The birth of Hiranyagarbha or Brahma (the Creator) gives rise to the birth of beings. The Primordial Nature is like the clay. She cannot create the forms Herself. She gives birth to Brahma Who creates all beings just as the potter creates various forms from the clay. I am endowed

with the two Saktis, viz., the superior and the inferior Natures (Cf. VII. 4 and 5), the field and its knower. I unite these two (the Spirit and the matter). The individual soul comes under the influence of the limiting adjuncts, viz., Ignorance, desire and action. On account of ignorance (Avidya), the individual soul forgets his original divine nature, gets himself entangled in the meshes of desire (Kama) and action (Karma), and revolves in the wheel of birth and death. The individual soul turns towards ignorance without knowing his own true divine nature. The Jiva (individual soul) being overpowered by ignorance and the modifications, forgets its pristine purity and moves in various forms.

The Primordial Nature or the Unmanifested is a dark matrix with infinite potentialities. It is not a substance. Sound and energy are in an undifferentiated state in It. The whole world gets involved into It during the cosmic dissolution. There is no relationship of substance or quality between It and the three Gunas. The qualities are the Mulaprakriti and the latter is the former in a state of poise or equilibrium. This manifested world of the three qualities is compared to a twisted rope of three colours, viz., white, red and black. Each colour represents a Guna. Sattvic is white, Rajas is red and Tamas is black. The three are not in a state of equilibrium in the manifested world.

Water and the seed coming in contact with the earth produce sprouts which grow into trees. In the womb of Nature, the seed develops into the eightfold elements-earth, water, fire, air, ether, mind, intellect and egoism. The first fruit of the contact of Nature with the soul is the Mahat-Tattva or intellect. From intellect mind is born; from mind egoism; from egoism, the five elements.

There are four classes of beings, viz., Jarayuja, Andaja, Svedaja and Udbhijja. The Jarayuja is born of the placenta (viviparous). Human beings, cows, elephants, horses, etc., belong to this class. In this variety the five senses of knowledge exist. The Andaja is born of eggs (oviparous). In this variety the elements of wind and ether predominate. Lice come under the category of Svedaja: they are born of sweat. In this variety fire and water predominate. Trees that are born of seeds are classified under the head Udbhijja: in this variety earth and water predominate. (Cf. VII. 6; IX. 17; XV. 7)

सिणयोदनषु किौयमूतणयःसम्भक्ति याः ।

तासां ब्रह्म महद्योदनरहंबीजप्रिः दपता ॥४॥

सिणयोदनषु In all the wombs, किौय O son of Kunti (Arjuna), मूतणयः forms, सम्भक्ति are produced, याः which, तासाम् their, ब्रह्म Brahma, महत् great, योदनः womb, अहम् I, बीजप्रिः seed-giving, दपता father.

4. Whatever forms are produced, O Arjuna, in any womb whatsoever, the great Brahma is their womb and I am the seed-giving father.

Commentary: I am the father: The Primordial Nature is the mother. The whole manifested world is the child Nature has produced in its association with Me. Therefore I am called the father of this world.

Wombs: Such as the gods, the manes, men, cattle, beasts,

Birds, etc. *Forms:* Bodies consisting of parts, limbs, organs, etc.

सत्त्वं रजस्तम इदं गुणैः प्रकृतसंभिः ।

दनबध्क्ति महाबाहो िहे िदहनमव्ययम्॥५॥

सत्त्वम् purity, रजः passion, तमः inertia, इदं these गुणः qualities, प्रकृतसंभिः born of Prakriti, दनबध्क्ति bind महाबाहो Omighty-armed, हि in the body, दिहनम् the embodied, अव्ययम् the indestructible.

5. Purity, passion and inertia-these qualities, O Arjuna, born of Nature, bind fast in the body, the embodied, the indestructible.

Commentary: Sattva is the best. Rajas comes next. Tamas is the lowest and the worst. The three qualities indicate the triplementality. They produce attachment in the individual souls, delude them and bind them down, as it were, to Samsara. Just as the three conditions of childhood, youth and old age are found in the same body, so also the three qualities in here in the mind. The soul gets limited by identifying itself with body and the three qualities. It is subject to birth and death and experiences happiness and misery, pleasure and pain, joy and sorrow till it realises its Identity with the Supreme Self.

The word *Gun* is usually translated as 'quality'. It does not signify property, attribute or quality, such as the blue colour of a cloth. *Gun*s are really the primary constituents of Nature and are the basis of all substances. Therefore it is not proper to call them qualities inhering in substances'.

If you want to attain freedom or perfection, if you wish to become immortal, you must rise above the modes of Nature. You must transcend the *Gun*s.

If the water in the vessel is agitated, the reflected sun in the water also appears to be agitated through *Pratibimba Adhyasa* (superimposition of reflection on water). Even so the pure unchanging Self appears to be bound by the qualities of Nature through superimposition. In reality the Self is ever free and untainted. It is beyond them.

The *Gun*s which are only forms of ignorance are ever dependent on the knower of the field. They bind fast, as it were, the knower of the field. They have him as the basis of their existence.

A knowledge of the *Gun*s and their operation is very necessary. Only if you have this knowledge can you free yourself from their clutches.

Mahabaho: Mighty-armed with strong and sinewy arms reaching down to the knees. This is a very auspicious sign. Yogis and sages have such beautiful arms.

These three *Gun*s are present in all human beings. No one is free from the operation of any one of the three qualities of Nature. They are not constant. Sometimes *Sattva* predominates; at other times *Rajas* or *Tamas* predominates.

Sattva has the characteristic of effulgence. It is also harmony and goodness or purity. *Rajas* is passion or activity. *Tamas* is inertia or darkness.

Analyse all phenomena in terms of these three. Know their characteristics. Stand as a witness of these qualities. Do not identify yourself with them. Separate yourself from them. Become a *Gun*atita. You will attain Supreme Peace, immortality and eternal bliss. (Cf. XIII. 22)

तत्र सत्त्वं दनमणलत्वात्प्रकाशकमनामयम् ।

सुखसङ्गेन बध्नादत ज्ञानसङ्गेन चानघ ॥६॥

तत्र ofthese, सत्त्वम् purity, दनमणलत्वात् fromits stainlessness, प्रकाशकम् luminous, अनामयम् healthy, सुखसङ्गेन by attachmentto happiness, बध्नादत binds, ज्ञानसङ्गेन by attachment to knowledge, च and, अनघ O sinless one.

6. Of thehealth Sattvas which from its stainlessness is luminous and healthy binds by attachment to happiness and by attachment to knowledge, sinless

Commentary: Sattva is stainless like the crystal. It lays for ane the trap of happiness and knowledge. It is a golden fever for Satvic man compares himself with others and rejoices in his excellence. He is puffed up with his knowledge. His heart is filled with pride when he thinks that he has more comforts or more pleasant experiences. He thinks, “I am happy; I am wise,” and so he is bound as it were. These ideas really belong to the field but they are transferred through superimposition to the Self on account of the force of Sattva-Guna.

Rajas and Tamas are pitfalls on the path of knowledge.

This attachment to happiness is an illusion. This is ignorance. An attribute of the object cannot belong to the subject. All the qualities from ‘desire’ to ‘firmness’ (Cf. XIII. 6) belong to the field. From ignorance, non-discrimination is born and so the individual self is not able to discriminate between the permanent and the impermanent, the subject and the object.

Knowledge is an attribute of the Antahkarana (inner instrument, viz., mind, intellect, the unconscious and the ego) but not of the Self. If it were an attribute of the Self, it could not produce attachment and bondage. Sattva binds the soul to knowledge through attachment.

रजो रागिकं दिक्त्द्ध तृष्णासङ्गसमुद्भिम् ।

तदन्नबध्नादत किौय कमणसङ्गेन िदहनम् ॥७॥

रजः Rajas, रागिकम् ofthenatureof passion, दिक्त्द्ध know, तृष्णासङ्गसमुद्भिम् the source of thirst and attachment, तत् that, दनबध्नादत binds, किौय O son of Kunti (Arjuna), कमणसङ्गेन by attachment to action, दिहनम् theembodied one.

7. Know thou Rajas to be of the nature of passion, the source of thirst (for sensual enjoyment) and attachment; it binds last, O Arjuna, the embodied one by attachment to action.

Commentary: The quality of Rajas denotes activity and ambition. The Rajasic man is full of cravings and desires. The cravings force him to act for their fulfilment. He gets attached to those who help him in the fulfilment of his desire and hates those who stand in his way. He is attached to action. He enters on great undertakings. He performs various sorts of sacrifices and rituals and charitable activities. He runs after sensual pleasures and his desires become insatiable like a flame fed by oil. The Self is not the doer. It is the silent witness; but Rajas creates in the man the idea, “I am the doer.”

Rajas pleases the mind and keeps alive the passions.

A Rajasic man is never contented. He is ever greedy and restless. The more he acquires, the more passionate and greedy he becomes. Desires multiply. Nothing gives him satisfaction. If he is a millionaire, he tries to become a multi-millionaire. It is like petrol poured into the fire, which inflames it further. A Rajasic man loses his understanding and power of discrimination. His understanding is clouded. He is under intoxication of the pride of wealth. His intellect is turbid. He has a perverted intellect. On account of perversion of intellect misery appears to him to be happiness; pain appears to him to be pleasure; sorrow appears to him to be joy. His goal is money and women. He worships mammon as his god.

He runs after name, fame and comforts and involves himself in endless activities. Quickness has been associated with the fish, with the flash of lightning and with the glance of a woman. But Rajas is quicker than these. A Rajasic man is more active than these. He thinks: "What will happen to me after my possessions are gone?" and thus worries himself unnecessarily and engages himself in endless activities. He has no peace of mind.

He thirsts for what has not been attained and is attached to what has already been obtained. He wishes and tries to protect his possessions. This is Sanga. "I will do such and such an action. I will get such and such a result. I will do this sacrifice. I will enjoy in heaven." This sort of clinging to action and its fruits is Karma Sanga.

तमस्त्वज्ञानजं दिक्छद्मं मोहनं सिणिदहनाम् ।

प्रमिालस्यदनद्रादभस्तदन्नबध्नादत भारत ॥८॥

तमः inertia, तु but, अज्ञानजम् born of ignorance, दिक्छद्मं know, सहनम् deluding, सिणिदहनाम् to all embodied beings, प्रमिालस्यदनद्रादभः by heedlessness, indolence and sleep, तत् that, दनबध्नादत binds fast, पत O descendant of Bharata (Arjuna).

8. But know thou Tama to be born of ignorance, deluding all embodied beings; it binds fast, O Arjuna, by heedlessness, dolence and sleep.

Commentary: Tama is that binding force with a tendency to lethargy, sloth and foolish actions. It causes delusion or non-discrimination. It binds him who associates the Self with the body. A Tamasic man acts under the compulsion of the wants of the body. He has no power of judgment. Troubled by the wants of the body he acts under pressure to keep himself alive. His actions are not guided by reason. They are on the plane of instinct. His senses are dull. He becomes infatuated and stupefied. He has no inclination to work. He yawns much. He sleeps too much. He always wants to sleep. He never knows when and how to act, what to do and how to talk. He takes delight in following the wrong path. He does not know how to behave or how to address others. He is thoughtless and ignorant. He forgets everything. He is negligent and indolent. He is just in a stage higher than lifeless matter.

He who is under the grip of heedlessness (Pramada) is not able to discriminate between the eternal and the non-eternal. This is an enemy of illumination, the effect of Sattva. He who is overpowered by laziness (Alasya) is not able to exert. This is an enemy of Pravritti, the effect of Rajas. Sleep (Nidra) is Laya-Vritti, (a state of absorption into ignorance) which is dependent on Tamas. This is the enemy of the works done by Sattva and Rajas.

सत्त्वं सुखे सञ्जयदत् रजः कमणदर् भारत ।

ज्ञानमित्य तु तमः प्रमो सञ्जयतुयुत ॥९॥

सत्त्वम् purity, सुखे to happiness, सञ्जयदत् attaches, रजः active force, कमणदर् to action, भारत O Bharata, ज्ञानम् knowledge, अित्य shrouding, तु verily, तमः inertia, प्रमो to heedlessness, सञ्जयदत् attaches, उत्त but.

9. Sattva attaches to happiness, Rajas to action, O Arjuna, while Tamas verily shrouding knowledge attaches to heedlessness.

Commentary: Just as a dark cloud enshrouds the sun, so also Tamas envelops knowledge or the light of the Self. Tarnas creates an attachment for heedlessness, that is, ignorance or forgetfulness of duty or the non-performance of necessary (obligatory) duties.

रजस्तमश्चादभभूय सत्त्वंभिदत् भारत।

रजः सत्त्वं तमश्चै तमः सत्त्वं रजस्तथा ॥१०॥

रजः Rajas, तमः inertia, च and, अदभभूय having overpowered, सत्त्वम् Sattva, भिदत् arises, भारत O Arjuna, रजः Rajas, सत्त्वम् Sattva, तमः inertia, च and, एि even, तमः inertia, सत्त्वम् purity, रजः active force, तथा also.

10. Now Sattva arises (prevails), O Arjuna, having overpowered Rajas and Tamas; now Rajas, having overpowered Sattva and Tamas; and now Tamas, having overpowered Sattva and Rajas.

Commentary: Just as winter has its sway when summer and autumn have gone, just as sleep has its sway when a man is neither dreaming nor waking, so also Sattva has its sway when Rajas and Tamas are suppressed and makes people say that they are happy. The Sadhana for increasing Sattva is given in the 17th and 18th chapters.

Each quality acts in its own turn at different times. All the three qualities cannot operate at one and the same time. When one quality asserts itself for predominates by overpowering or suppressing the other two, it produces its own effect. Sattva produces knowledge and happiness; Rajas action; Tamas veiling of knowledge, inertia, error, indolence, sloth and sleep. When Sattva is in the ascendant in a man, he is endowed with discrimination. Sublime thoughts roll in his mind. He has pure understanding. His mind turns away from sensual pleasures and moves inward towards the Self.

What is the characteristic mark by which you can know that a particular quality is predominant or is in the ascendant? The answer is given in the following three verses.

सिणद्वारेषु िहेऽक्तस्मन्प्रकाश उपजायते ।

ज्ञानं यि ता दिद्यादद्विदं सत्त्वदमनुयुत ॥११॥

सिणद्धारेषु through every gate (sense), हि in the body, अक्तस्मन् in this, प्रकाशः wisdom-light, उपजायते shines, ज्ञानम् knowledge, यि when, ति then, दिद्यात् (it) may be known, दिद्भ्यम् (is) predominant, सत्त्वम् Sattva, इदत् thus, उत indeed.

11. When through every gate (sense) in this body, the wisdom-light shines, then it may be known that Sattva is predominant.

Commentary: When a particular quality becomes pre-dominant, it reveals its distinctive characteristics in man. Just as jasmine scatters its fragrance far and wide, so also knowledge disseminates itself in all directions. Convert Tamas into Rajas and Rajas into Sattva. Now stand firm in Sattva. You will get increase of light, purity, peace and harmony. Sattva will lead you upwards. You will have an upward pull towards the Supreme Light. Sattvic diet, Japa, meditation, study of holy scriptures, living in seclusion, company of holy men, singing His Names and glories, and regulation of breath (Pranayama) will increase Sattva.

Introspect. Look within. Watch the Gunas carefully. Be

Vigilant. Stand as a doorkeeper. Allow only Sattvic thoughts to pass through the door of the mental factory. Check Rajas. Curb Tamas. When Sattva predominates there is unruffled peace of mind, inner harmony, perfect serenity and tranquillity. There is clarity or clear vision also. The understanding is not clouded. There is penetrative insight. The door or threshold of intuition is wide open. The senses will not run towards external objects.

The senses are the avenues of sense-knowledge. They are the gateways of perception for the Self. When light shines in all the gates of the body, such as the eyes, the ears, etc. (in other words when there is the manifestation of the Buddhi-Vritti of the Antahkarana), then knowledge arises. You can understand by the mark of knowledge that Sattva is predominant. You can also know that Sattva is increasing by the mark of happiness. Just as the aspirant knows that Sattva is predominant in him by the marks of knowledge and happiness, so also he knows by the mark of knowledge that Rajas and Tamas are gradually decreasing.

The ears shun whatever is improper to be heard. The eyes abandon what they should not look at. The tongue avoids to speak anything that is not right to speak of. The mind is not attracted by the sensual objects. Purity thus increases gradually by Japa, meditation and self-restraint. If there is increase of Sattva or harmony, there is also increase of knowledge. Sattva is the only sure means for the attainment of the knowledge of the Self. It lays the foundation of knowledge.

लोभः प्रिदत्तराम्भःकमणरामशमः सूपृहा ।

रजसेयेतादन जायिदिदेधे भरतषणभ ॥१२॥

लोभः greed, प्रिदत्तः activity, आरम्भः theundertaking, कमणराम् of actions, अशमः restlessness, सूपृहा longing, रजदस in Rajas, एतादन these, जायि arise, दिदेधे having become predominant, भरतषणभ best of the Bharatas (or O Lord of the Bharatas).

12. Greed, activity, the undertaking of actions, restlessness, longing these arise when Rajas is predominant, O Arjuna.

Commentary: Greed: Covetousness. Desire to appropriate the property of others; a desire to possess more wealth though one has sufficient already.

Pravritti: Action in general.

Asamah: Restlessness; being agitated by joy, attachment, etc. "I will do this and then I will take up that action. After finishing the second, I will take up the third, and so on." There is no end to the continuity of desire, will and action. This is called Asama or restlessness.

Spriha: Thirsting or longing for all sensual objects in general.

These are the characteristic marks that indicate that Rajas is predominant.

Do not mistake Rajasic restlessness or Rajasic movements for Karma Yoga or divine activity. People may say that they are selfless in the state of world, but if you analyse their doings there will be the taint of personal desire in some form or other. Many persons cannot sit quiet even for a moment. They think that moving about here and there or doing some action or other is to be full of life. The Yogi or sage who sits still by calming the mind, who does nothing at all physically, is the most active man in the whole world; whereas the man who runs here and there and who is always very busy does nothing at all. This may be paradoxical to you. Very few can comprehend the truth of this statement. Sattva is intense activity. A wheel that revolves very rapidly appears to be at rest. So is Sattva. So is a Sattvic man.

अप्रकाशोऽप्रिदत्तश्च प्रमो मोह ए च ।

तमसेयेतादनजायि णिदेधे कुरुनन्दन ॥१३॥

अप्रकाशः darkness, अप्रिदत्तः inertness, च and, प्रमोः heedlessness, मोहः delusion, ए even, च and, तमस in inertia, एतादन these, जायि arise, णिदेधे have become predominant, कुरुनन्दन descendant of Kuru (Arjuna).

13. Darkness, inertness, heedlessness and delusion- these arise when Tamas is predominant, O Arjuna.

Commentary: When Tamas increases, darkness, a desire to do nothing, forgetfulness of one's duties and confusion come into existence.

Darkness: Absence of discrimination.

Apravritti: Inertness; extreme inactivity.

Pramada (heedlessness) and Moha (delusion) are the effects of darkness. These are the characteristics or marks which indicate that Tamas is predominant. Tamas is a great of life block to spiritual progress and success in any walk of teava or Santi (peace). They take the Tamasic man for must be destroyed "All is Prarabdha! Everything is Maya! There is no world! Why should I work? Work will bind me. I am Brahman." This is not at all costs. People mistake Tamas for Sattva a silent Yogi! Spirituality but pure and thick Tamas

यिा सतेत्वे प्रिदेधे तु प्रलयं यादत िहभृत्।

तित्तमादिंलोकानमलान्प्रदत्तपद्यते॥१४॥

यिा when, सतेत्वे in Sattva, प्रिदेधे having become predominant, verily, प्रलयम् death, यादत meets, हिभृत् the embodied one, तिा then, उत्तमादिम् of the knowers of the Highest, लोकान् to the worlds, अमलान् of the spotless, प्रदत्तपद्यते (he) attains.

14. If the embodied one meets with death when Sattva is predominant, then he attains to the spotless worlds of the knowers of the Highest.

Commentary: Lokan Amalan: Spotless worlds; Brahmaloka and the like where Rajas and Tamas never predominate.

The Highest: Deities such as Hiranyagarbha.

रजदस प्रलयं गत्वा कमणसदङ्गु जायते ।

तथा प्रलीनस्तमदस मूढयोदनषु जायते ॥१५॥

रजदस in Rajas, प्रलयम् death, गत्वा meeting, कमणसदङ्गु among those attached to action, जायते (he) is born, तथा so, प्रलीनः dying, तमदस in inertia, मूढयोदनषु in the wombs of the senseless, जायते (he) is born.

15. Meeting death in Rajas, he is born among those who are attached to action; and dying in Tamas, he is born in the womb of the senseless.

Commentary: Meeting with death in Rajas: If he dies when Rajas is predominant in him, he is born among men who are attached to action. If he dies when Tamas is fully predominant in him, he takes birth in ignorant species such as cattle, birds, beasts or insects.

He may take his birth amongst the dull and the stupid or the lowest grades of human beings. He need not take the body of an animal. This is the view of some persons.

कमणः सुकृतस्याहुः सात्त्विकं दनमणलं फलम् ।

रजससुतुफलं िःखमज्ञानं तमसः फलम् ॥१६॥

कमणः of action, सुकृतस्य (of) good, आहुः (they) say, सात्त्विकम् sattvic, दनमणलम् pure, फलम् the fruit, रजसः of Rajas, verily, फलम् the fruit, िःखिम् pain, अज्ञानम् ignorance, तमसः of Inertia, फलम् the fruit.

16. The fruit of good action, they say, is Sattvic and pure, verily the fruit of Rajas is pain, and ignorance is the fruit of Tamas.

Commentary: Good action: Sattvic action. The fruit of good action is both happiness and knowledge.

They: The wise.

Rajas means Rajasic action as this verse deals with action. The fruit of Rajasic action is bitter. Rajasic action brings pain, disappointment and dissatisfaction. Rajasic activity leads to greed. When the Rajasic man tries to gratify his original desires, new desires crop up. This opens the door to greed.

Tamas: Tamasic action, unrighteous deeds or sin (Adharma). There is no knowledge within and no foresight.

सत्त्वात्सज्जायते ज्ञानं रजसो लोभ ए च ।

प्रमिमोहौ तमसो भितोऽज्ञानमि च ॥१७॥

सत्त्वात् from purity, सज्जायते arises, ज्ञानम् knowledge, रजसः from activity, लोभः greed, ए even, च and, प्रमिमोहौ heedlessness and delusion, तमसः from inertia, भितः arise, अज्ञानम् ignorance, ए even, च and.

17. From Sattva arises knowledge, and greed from Rajas; heedlessness and delusion arise from Tamas, and also Ignorance.

Commentary: From Sattva: When Sattva becomes pre- dominant. Sattva awakens knowledge just as the sun causes daylight. Sattva enlightens the intellect.

Greed is insatiable like fire. Greed brings misery and pain. Greed is born of Rajas. Rajas creates insatiable desire. Rajas makes one blind to the interests and the feelings of others. A Rajasic man treats others as tools to be utilised for his own self-advancement or self-aggrandisement.

Tamas produces short-sightedness, torpor and ignorance. A Tamasic man does not think a bit of the future consequences. He completely identifies himself with the body and begins to fight with people if they injure his body or speak ill of him. He is ready to do any sinful act in retaliation. He has no sense of proportion and no sense of balance or poise.

ऊर्ध्वं गच्छति सत्त्वस्था मध्ये दतष्ठति राजसाः ।

जघन्यगुरिदत्तस्था अर् गच्छति तामसाः ॥१८॥

ऊर्ध्वम् upwards, सत्त्वस्थाः go, in Sattva seated, मध्ये in the middle, दतष्ठति dwell, राजसाः the Rajasic, जघन्यगु रि दत्तस्थाः abiding in the function of the lowest Guna, अर् downwards, गच्छति go, तामसाः the Tamasic.

18. Those who are seated in Sattva go upwards; the Rajasic dwell in the middle; and the Tamasic, abiding in the function of the lowest Guna, go downwards.

Commentary: Those who abide in Sattva become the lords of heaven after giving up the physical body. The Rajasic are reborn on this earth as human beings. The Tamasic go downwards, i.e., they will be born in the wombs of cattle and beasts. They may take their birth amongst the lowest grades of human beings. The lowest grades of human beings are only brutes though they have assumed human form. Their actions are brutal. Therefore it is not necessary for them to enter into animal incarnation.

Man identifies himself with Nature on account of the force of ignorance or illusory knowledge and gets attached to the qualities of Nature. This is the cause of his birth in the wombs of high or low creatures. He feels, “I am happy, miserable or deluded,” on account of the attachment to the Gunas.

The nature of the Gunas, their functions, how they bind a man to the Samsara, the effects of each Guna when it is predominant, and the plane reached by the man when he is under the influence of a particular Guna are described in the previous verses. Now the Lord describes in the following verse that liberation comes when one knows Him Who is above the three Gunas.

नान्यं गुरेभ्यः कताणरंयाद्रष्टानुपश्यदत ।

गुरेभ्यश्चपरं िदत्तमद्भिंसोऽदर्गच्छदत ॥१९॥

न not, अन्यम् other, गुरेभ्यः than the Gunas, कताणरम् agent, गा when, हा the seer, अनुपश्यदत beholds, गुरेभ्यः :than the qualities परम् higher, दित्ति knows, मद्भिम् My Being, सः he, अदर्कत attains to.

19. When the seer beholds no agent other than the Gunas and knows That which is higher than they, he attains to My Being.

Commentary: The Supreme Self is in no way contaminated by the qualities. The liberated sage exclaims: “I am the witness of the qualities. I am neither the enjoyer nor the doer. The qualities form the motive power of all actions. I am beyond the Gunas. The Gunas alone are responsible for all actions. I am entirely distinct from the qualities. I am pure consciousness. I cannot be touched by the qualities. I am like the ether.”

When a man gets illumination or attains knowledge of the Self, when he realises that there is no agent except the Gunas which are themselves modified as the bodies, the senses and their objects, when he knows that it is the Gunas only that become the agent in all transformations, in all states and in all actions, and when he realises the Supreme Self Who is distinct from the Gunas, Who is the silent witness of the Gunas and their functions, he attains to My state (liberation), i.e., becomes identical with Me. He becomes a Gunatita, i.e., one who has transcended the three Gunas.

गुरानेतानतीत्य त्रीन् देही िहसमुद्भिन् ।

जन्ममृत्युजृष्टिः खैदिणमिोऽमृतमश्नुते ॥२०॥

गुरान् Gunas, एतान् these, अतीत्य having crossed, त्रीन् three, शिो the embodied, हिंसमुद्भिन् out of which the body is evolved. मृत्युजृष्टिः खैः from birth, death, decay and pain, दिमि freed. अमृतम् immortality, अश्नुते attains to.

20. The embodied one having crossed beyond these three Gunas out of which the body is evolved, is freed from birth, death, decay and pain, and attains to immortality.

Commentary: Just as a river is absorbed in the ocean, so also he who has, while still alive, gone beyond the qualities which form the seed from which all bodies have sprung and of which they are composed, is

absorbed in Me. He ever enjoys the bliss of the Eternal. He attains release or Moksha. He attains to My Being.

When the Lord said that the wise man crosses beyond the three qualities and attains immortality, Arjuna became inspired with the desire of learning more about it. Just as he has asked a question about the sage of steady wisdom in chapter II, verse 54, he now asks Lord Krishna about the characteristics of a sage who has crossed over the three qualities. How does he act? What is his conduct or behaviour? How has he gone beyond the qualities?

अजुणन उचि

कैदलंगैस्त्रीन्बुगुरानेतानतीतो भिदत प्रभो ।

दकमाचारः कथंचैतांस्त्रीन्बुगुरानदतितणते ॥२१॥

कैः by what, दलंगैः by marks, त्रीन् three, गुगुरान् Gunas, एतान् these, अतीतः crossed, भिदत becomes, प्रभो O Lord, दकमाचारः what (is his) conduct, कथम् how, च and, एतान् these, त्रीन् three, गुगुरान् Gunas, अदतितणते goes beyond.

Arjuna said:

21. What are the marks of him who has transcended the three qualities, O Lord? What is his conduct and how does he go beyond these three qualities?

Commentary: Arjuna said: “O Lord, by what characteristics may a man be recognised as having gone beyond the three qualities? What is the behaviour of that Trigunatita sage (one who has gone beyond the three qualities) and how does he go beyond the world and is above the Gunas? Tell me that.” These are the characteristics of the sage who has gone beyond the Gunas; others should cultivate them.

Just as a king is able to remove the grievances and sorrows of his servants, so also that lord is able to remove the sorrows of His devotees. That is the reason why Arjuna addresses him using this word, Arjuna hinted to the Lord that He alone was capable of relieving his sorrows and pains. (Cf. II. 54)

श्री भगवानुवाच

प्रकाशं च प्रिदत्तं च मोहमि च पाण्डि ।

न देवेदष्ट सम्प्रित्तादन न दनृत्तादन काङ्क्षदत ॥२२॥

प्रकाशम् light, च and, प्रिदत्तम् activity, च and, मोहम् delusion, एि even, च and, पाण्डि O Arjuna, न not, देवेदष्ट hates, सम्प्रित्तादन (when) gone forth, न not, दनृत्तादन when absent, काङ्क्षदत longs.

The Blessed Lord said:

22. When light, activity and delusion are present, he hates them not, nor does he long for them when they are absent.

Commentary: This is the answer to Arjuna's first question. Light is the effect of Sattva, activity of Rajas and delusion of Tamas. The liberated sage does not hate them when they are present. When Sattva shines he is not carried away by pride. He does not think, "I am a very learned man." When the impulse for action is awakened in the body or when there is a divine call for him to do work for the solidarity of the world (Lokasangraha) he does not hate any action and he does not regret it after the action is accomplished. He feels no remorse while performing actions. The work is like the play of a child. While inertia increases in him, he is not deluded by infatuation.

Only an ignorant man thinks: "Tamas has entered into me. I am deluded. I am under the influence of heedlessness, torpor, sloth, laziness and indolence. Now I am under the influence of Rajas. I am forced to do activities. This is painful. I have fallen from my true nature. This gives me a lot of pain. Now Sattva predominates in me. I am attached to happiness and knowledge. I am proud of my learning and better status."

The liberated sage who has transcended the Gunas does not thus hate them when they are present.

A man of Sattva or Rajas or Tamas longs for light, action or inertia which first manifested themselves and disappeared. But a liberated sage or one who has gone beyond the three qualities does not at all long for these states which have vanished. This mark or characteristic is an internal mental state. It cannot be perceived or detected by others. It can be felt by one's own self alone. If one is endowed with clairvoyant vision or the inner eye of intuition, he can directly behold the longings that arise in the mind of another man.

In the following three verses the Lord gives His answer to Arjuna's second question: "What is the conduct of the sage who has crossed over the Gunas?"

जिसीनिसीनोगुरैयो न दिचाल्यते ।

गुर् इतिणि इत्येयोऽदितष्ठदत्त नेङ्गते ॥२३॥

जिसीनिन् like one unconcerned, आसीनः seated, गुरैः by the Gunas, यः who, न not, दिचाल्यते is moved, गुर्ः the Gunas, तिणि operate, इदत् thus, एि even, यः who, अदितष्ठदत्त is self-centred, न not, इङ्गते moves.

23. He who, seated like one unconcerned, is not moved by the qualities, and who, knowing that the qualities are active, is self-centred and moves not,

Commentary: He is seated as a neutral (one who inclines to neither party). He is free from likes and dislikes. He is entirely unconcerned whether the qualities with their effects and the body come or go. He is like the spectator at a football or a cricket match or a drama. Just as the sky remains unconcerned when the wind blows, so also he remains quite unconcerned when the qualities operate.

He does not swerve from the path of Self-realisation. He treads the path firmly. He thinks and feels: "The qualities are modified into the body, senses and sense-objects. They act and react upon one another," and remains unshaken by them. He abides in his own Self and stands firm like the mountain Meru. (Cf. III. 28; V. 8 to 11)

समिःखसुखः स्वस्थः समलोष्टाश्मकाञ्चनः ।

तुल्यदप्रयादप्रयो रीरसुतुल्यदनन्दिसंसुतुदतः ॥२४॥

समिःखसुखः alike in pleasure and pain, स्वस्थः standing in his own Self, समलोष्टाश्मकाञ्चनः regarding a clod of earth, a stone and *gold alike, तुल्यदप्रयादप्रयः the same to the dear and the undear, रीरः firm, तुल्यदनन्दिसंसुतुदतः the same in censure and praise.

24. Who is the same in pleasure and pain, who dwells in the Self, to whom a clod of earth, stone and gold are alike, who is the same to the dear and the unfriendly, who is firm, and to whom censure and praise are as one,

Commentary: Night and day have no meaning to a post fixed in the ground. Even so pleasure and pain have no meaning to a sage who dwells in his own self. He is above the pairs of opposites. In his eyes cow-dung or gold, a jewel or a stone, are of equal value. He is free from the idea of giving and taking. His mind is not perturbed by anything pleasant or unpleasant. He is the same towards agreeable and disagreeable things. Praise and censure cannot affect him. He stands adamant. He abides in his own essential state as Existence-Knowledge-Bliss Absolute. He is ever calm and serene. (Cf. V. 18)

मानापमानयोस्तुल्यसुतुल्यो दमत्रारपक्षयोः ।

सिाणरम्भपररत्यागीगुरातीतः सउच्यते ॥२५॥

मानापमानयोः in honour and dishonour, तुल्यः the same, तुल्यः the same, दमत्रारपक्षयोः to friend and foe, सिाणरम्भपररत्यागी abandoning all undertakings, गुरातीतः crossed the Gunas, सः he, उच्यते is said.

25. Who is the same in honour and dishonour, the same to friend and foe, abandoning all undertakings-he is said to have transcended the qualities.

Commentary: He keeps a balanced mind in honour and dishonour. He is the same to friend and foe. He is not affected by the dual throng. He has risen above the Gunas. He rests in his own self. He has Existence-Knowledge-Bliss Absolute as he abides in his own self. He is a Gunatita (one who has transcended the qualities of Nature) who is not affected by the play of the qualities. He keeps an even outlook amidst changes. He maintains a calm equilibrium.

He abandons all action that can bring visible or invisible fruits or results; but he does actions that are necessary for the bare maintenance of his body. The qualities described in verses 23, 24 and 25, such as indifference, etc., are the means for attaining liberation. They represent the ideal that you should have before you. The aspirant should cultivate them. But one attains knowledge of the Self when he abides in his own true nature. These attributes form part and parcel of his nature and serve as marks to indicate that he has crossed beyond the three qualities.

The Lord gives in the following verse the answer to the third question of Arjuna: "How does one go beyond the three qualities?"

मां च योऽव्यदभचारेर् भक्तियोगेन सिंते ।

स गुणान्समतीतैर्यैतान् ब्रह्मभूयाय कल्पते ॥२६॥

माम् Me, क्थं, यः who, अव्यदभचारेर् unswerving, भक्तियोगेन with devotion, सिंते serves, सः he, गुणान् Gunas, समतीत्य crossing beyond, एतान् these, ब्रह्मभूयाय for becoming Brahman, कल्पते is fit.

26. And he who serves Me with unswerving devotion, he, crossing beyond the qualities, is fit for becoming Brahman.

Commentary: A Sannyasi or even a Karma Yogi who serves Him (the Isvara, Narayana Who abides in the hearts of all beings) with unswerving devotion, is endowed with the knowledge of the Self. He then goes beyond the three qualities and becomes fit to become Brahman, for attaining liberation or release from birth and death.

He attains to the knowledge of the Self through the grace and mercy of the Lord. “To these ever-harmonious devotees worshipping Me in love, I give the Yoga of discrimination by which they come unto Me.” “Out of pure compassion for them, dwelling within their Self, I destroy the ignorance-born darkness by the shining lamp of wisdom.” (Chapter X. 10 and 11)

Avyabhicharini Bhakti: The devotee constantly meditates on the Lord. He has exclusive devotion to the Lord alone. He has no other thought save that of his Lord. His mind is filled with the thoughts of the Lord. His thoughts flow towards the Lord the continuous flow of oil from one vessel to another. There is Sajatiya Vritti Pravaha, i.e., unbroken flow of the one thought of God. There is total abandonment of thoughts of sensual ought of Constant thinking of God is the sure means for crossing beyond the three qualities of Nature.

ब्रह्मरो दह प्रदतष्ठाऽहममृतस्याव्ययस्य च ।

शाश्वतस्य च र्मणस्य सुखस्यैकात्मिकस्य च ॥२७॥

ब्रह्मर्ः of Brahman, दह indeed, प्रदतष्ठा the abode, अहम् I, अमृतस्य the immortal, अव्ययस्य the immutable, च and, शाश्वतस्य everlasting, च्च, र्मणस्य of Dharma, सुखस्य of bliss, एकात्मिकस्य absolute, च and.

27. For I am the abode of Brahman, the immortal and the Immutable, of everlasting Dharma and of absolute bliss.

Commentary: The Self Which is immortal and immutable, Which is attainable by the eternal Dharma of the knowledge of the Self, Which is unending bliss, abides in Me, the Supreme Being. I, the innermost Self, am the abode of the Supreme Self. The aspirant beholds, with the eye of intuition, that the innermost Self is the very Supreme Self, through Self-realisation.

The Lord bestows grace and mercy on His devotees through His Sakti, energy or power, or Maya. Sakti and the Lord are one. Just as heat is inseparable from fire, so also Maya or Sakti is inseparable from the Lord. Sakti cannot be distinct from the Lord in Whom She inheres.

There is another interpretation. By Brahman here is meant the Brahman with attributes or qualities, the conditioned Brahman. I, the Absolute Brahman, transcending the attributes or qualities, the

unconditioned Absolute, am the abode of the Saguna (conditioned) Brahman Who is immortal and imperishable. I am also the abode of the eternal Dharma of Jnana-nishtha (establishment in the highest wisdom) and the abode of the unending bliss born of that unswerving devotion.

ॐ तत्सत् इदं श्रीमद्भगवद्गीतासूपनिषत्सु
ब्रह्मविद्यायां योगशास्त्रे श्रीकृष्णार्जुनसंवादे
गुर्गयदिभागयोगो नाम चत्विणशोऽध्यायः॥

Thus in the Upanishads of the glorious Bhagavad Gita, the science of the Eternal, the scripture of Yoga, the dialogue between Sri Krishna and Arjuna, ends the fourteenth discourse entitled:

The Yoga of the Division of the Three Gunas.

अथ पञ्चिंशोऽध्यायः
FIFTEENTH DISCOURSE

पुरुषोत्तमयोगः

THE YOGA OF THE SUPREME SPIRIT

श्री भगिनिच

ऊध्वणमूलमर्ः शाखमश्वत्थंयं प्राहुर्व्ययम् ।

छन्दांस यस्य पराणदन यसंतं ि स िदित् ॥१॥

ऊध्वणमूलम्rootedabove, अर्ः शाखम् branchesbelow, अश्वत्थम् the Asvattha, प्राहुः they speak of, अव्ययम् indestructible, छन्दांस metresorhymns, यस्य ofwhich, पराणदन leaves, यः who, तम् that, ि knows, सः he, िदित् is theknoweroftheVedas.

The Blessed Lord said:

1. They (the wise) speak of the indestructible peepul tree having its root above and branches below, whose leaves are the metres or hymns: he who knows it is a knower of the Vedas.

Commentary: The description of the universe as a peepul tree is only metaphorical. This peepul is said to be eternal because it cannot be cut except by the axe of knowledge.

All persons depend upon the Lord for the fruits of their actions, because He alone knows the right relation between the actions and their fruits. He alone is the dispenser of the fruits of actions of human beings. The wise persons also depend upon the Lord for the fruit of their knowledge. The Lord alone removes the veil of ignorance through His grace and mercy. The inclination for Advaita Vedantic Sadhana arises through the Lord's grace. "The desire for the realisation of the Oneness is produced in the minds of wise men by the grace of the Lord. Which is the antidote to all fears." (Avadhuta Gita, I. 1) Those who serve the Lord with unswerving or single-minded devotion go beyond the three qualities of Nature through His grace. They attain knowledge of the Self through the grace of the Lord and get release from the round of birth and death. Those who have a right understanding of the real nature of Brahman or the Supreme Being also get emancipation easily

The Lord teaches Arjuna in this discourse about the real nature of Brahman or the Supreme Self and the path that leads the soul to union with Him. The Lord describes the nature of Samsara or worldly life as a peepul tree in order to create non-attachment or dispassion, because he who is endowed with true and lasting dispassion alone is fit for attaining the knowledge of the Self. Samsara is compared to a tree, because it can be cut off like a tree.

All the other trees have their roots below, but this peculiar, strange and most wonderful tree of Samsara (Maya) has its root above, in Brahman. This peepul tree is different from all other trees. Brahman is the resting place or support of everything. It is eternal. It is great. It is the most high. It is the Supreme Being. It is supreme over all things. It is the source of everything. Therefore it is said that It is the One above. This One above is the root of this tree of Samsara. Brahman Who is superior to all is Urdhva. That which has Brahman as its cause is Urdhvamulam.

In the Puranas it is said: "The tree of the Unmanifest has sprung from Brahman. Buddhi is its trunk, the sense-openings are its hollows, the great elements its boughs, the sense-objects its leaves and branches, Dharma and Adharma (virtue and vice) its beautiful flowers, pleasure and pain its fruits. Having cut asunder this tree with the powerful sword of the knowledge of the Self, and then having attained to the eternal bliss of Brahman, no one comes back from there again."

Brahman is the root of this tree. It is the upper part of this tree and so It is called Urdhva. In reality there are no distinctions such as upward, downward or middle in the One Which is the indivisible unity.

The name Asvattha is usually derived from A-svattha which means "not standing or enduring or remaining till tomorrow." A means 'not'; Sva means 'tomorrow'; Ttha means 'remaining'. This is quite an appropriate word for this ever changing and passing away. World-tree which is

In the Katha Upanishad also there is a mention about this Asvatha tree (II. 6. 1). The Gita is an essence of the Upanishads only.

Samsara is generally understood by the common people as meaning "remaining surrounded by one's wife and children and doing one's daily duties." This is a restricted or narrow meaning. Samsara means "the whole world-process" or the "cosmic manifestation" or the "ever-changing phenomenal world". Mitani-garbha, the individual souls, the cosmic intelligence, egoism, the root-elements, etc., represent the branches of this tree of Samsara. They extend downwards. They evolve into grosser and grosser states. Therefore it is said that the tree has its branches below. Egoism is the sprout which goes downwards in three directions, viz., the three qualities of Nature.

Mind is the offshoot. Then come the five elements, viz., earth, water, fire, air and ether, and the five organs of knowledge. Then comes sound which stimulates the ears to hear sweet music. Then comes touch which stimulates the skin to enjoy soft things. Then comes form which stimulates the eye to behold beautiful objects. Then comes taste which stimulates the tongue to enjoy palatable things. Then comes smell which stimulates the nose to enjoy fragrant and scented objects.

From the roots of actions with expectation of fruits a new branch of rebirth comes up. The mineral kingdom, the vegetable kingdom, the animal kingdom and the human kingdom are all branches of this tree of Samsara. Man does good and evil actions with the help of the body and takes births to experience the fruits thereof. The human body is the water for this tree of Samsara.

The body itself is the peepul tree. The root is the cerebro-spinal nervous system (brain). The various nerves are the branches that ramify downwards to the various organs distributed over the body.

Avyaya: Eternal, because this tree rests on an unbroken series of births without beginning and end; it is thus eternal. It can be cut down by the sword of knowledge of Brahman. Just as the leaves of a tree

protect it, so also the Vedas protect this tree of Samsara, treating of virtue and vice, with their causes and fruits.

He who knows this tree of Samsara and its roots as described above is a knower of the Vedas. He is a knower of the teachings of the Vedas. Not even an iota remains to be known beyond this tree of Samsara and its root. He who knows it is omniscient. The Lord has eulogised the knowledge of the tree of Samsara and its root in order to encourage aspirants to acquire this knowledge.

अर्धोऽध्वं प्रसृतास्तस्य शाखा गुर्ध्ना दिष्य प्रिलाः।

अर्धं मूलान्यनुसितादनकमाणुबन्धीदनमनुष्यलोके॥२॥

अर्धः below, च and, ऊध्वं above, प्रसृताः spread, तस्य its, शाखाः branches, गुर्ध्नाः nourished by the Gunas, दिष्य प्रिलाः sense-objects (are) its buds, अर्धः below, च and, मूलान् the roots, अनुसितादन are stretched forth, कमाणुबन्धीदन् originating action, मनुष्यलोके in the world of men.

2. Below and above spread its branches, nourished by the Gunas; sense-objects are its buds; and below, in the world of men, stretch forth the roots, originating action.

Commentary: The countless objects, large and small, which life needs are all products of the five elements through the activity of the qualities. This tree of Samsara is nourished by the three qualities of Nature. The sense-objects are its buds and the roots which grow downwards are the bonds of Karma for those who lead a life of passion and attachment in this world, who are under the sway of likes and dislikes. The sprouts of this marvellous tree are the charming objects of the senses with their characteristics of sound, touch, colour, taste and smell. The roots, the Karma tendencies from the past lives, grow downward to generate the bonds of Karma in the world of men. These roots strengthen the bondage by further actions.

The primal root is ignorance from which arises the Eightfold Nature—the five elements, mind, intellect and egoism. The arayuṇa and Udbhiniṇ four Andaja, Jarayuṇa and Udbhijja. Eighty-four lakhs (eight million and four hundred thousand) of species came into being One branch

shoots straight upwards. This is the branch of pharma which yields the fruit of enjoyment in heaven. Another branch is the branch of dispassion which yields the fruit of Self-realisation. The sun, the planets, the manes and the sages have also come out of this wonderful tree. Above them are the branches of the world of Indra and the gods. Still higher are those of the sages and the men of austerities and penance. Still higher is the Satya loka where Hiranyagarbha dwells. From man down to

the immovable objects below and from him up to the realm of the Creator above,

whatever regions are attained in accordance with the nature of knowledge or action, they are the ramifying branches of the tree of Samsara. They are nurtured and fattened by the three Gunas which form their material base.

The sense-objects such as sound, touch, colour, taste and smell represent the buds that sprout from the branches of the physical bodies which are the products of actions.

The highest root of this wonderful tree is Brahman. The secondary roots are the latent impressions (Samskaras) of likes and dislikes, which spread in this world of men and impel them to perform virtuous and vicious actions and bind them fast to actions.

Now listen to the way by which this tree can be cut off. Only he who thus cuts his bondage to this tree of Samsara can be happy even in this world. He has the highest wisdom because he stands as a spectator of this tree and knows it as it is, without being tied to it.

न रूपमस्येह तथोपलभ्यते निो न चादिनण च संप्रदतष्ठा ।

अश्वत्थमेनंसुदिरूढमूलमसङ्गशस्त्रेर्दृढेन दच्छत्वा॥३॥

न not, रूपम् form, अस्य its, इह here, तथा as such, उपलभ्यते is perceived, न not, अिः (its) end, न not, च and, आदिः (its) origin, not, च and, संप्रदतष्ठा foundation or resting place, अश्वत्थम् Asvattha, एनम् this, सुदिरूढमूलम् firm-rooted, असङ्गशस्त्रेर् with the axe of non- attachment, दृढेन strong, दच्छत्वा having cut asunder.

3. Its form is not perceived here as such, neither its end nor its origin, nor its foundation nor resting place: having cut asunder this firmly rooted peepul tree with the strong axe of non-attachment,

Commentary: The idea is continued in the next verse.

So long as one is under the sway of ignorance, he cannot understand the form of this tree, its end, origin and foundation (middle). O Arjuna! Thou mayest perhaps consider that such a huge tree cannot be uprooted by any means whatever. It is not so. However firmly rooted it may be, it can be cut by the powerful axe of non-attachment or dispassion within the twinkling of an eye.

After cutting this tree you will have to look within, meditate on the Self and behold the Supreme.

Tatha: As such: As described above. Is it necessary to pull down castles in the air or to break the horns of a hare or to pluck a flower growing in the sky or to get butter from the milk of a tortoise or oil from stone? Similarly, O Arjuna, there is no reality in this tree. Therefore why should you entertain any fear as to whether it may be uprooted or not? Its form as such is not perceived by anybody here; it is like a dream or a mirage or an imaginary city in the sky formed by the clouds or caused by a juggler. It appears and disappears. This tree has Drishta- Nashta-Svarupa like the mirage. That object which is destroyed when one beholds it is Drishta-Nashta. Nobody has perceived the end, the origin or the foundation of this illusory tree. No one

Can say that it has arisen from such and such a place or point. Samsara or the peepul tree is inveterately deep-rooted. You will have to struggle hard to uproot it with its seed or the self-reproducing deep root.

Asanga: Dispassion, freedom from attachment to children, wealth and the world.

Dridhena: Strong. You will have to cut the tree with a wrong axe which is sharpened again and again on the whetstone of the practices the Suprimination. Further your mihe whetstone turned towards the Supreme Being with the strong determined be that you can attain eternal bliss only in Him and that Henstine only Reality.